EVPHVES.

THE ANATOMY OF WIT.

Verie pleasant for all Gentlemen to reade, and most necessarie to remember: wherein are contained the delights that Wit followeth in his youth by the pleasantnesse of loue, & the happinesse he reapeth in age, by the perfectnesse of Wisedome.

¶ By Iohn Lyly Maister of Arte.

Corrected and augmented.

¶ Imprinted at London for Gabriel Cawood dwelling in Paules Church-yard.

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To the right Honourable my verie

good Lord & master, Sir William West Knight, Lord De la Ware: Iohn Lyly wisheth long life, with increase of honour.

PARRHASIVS drawing the counterfeite of Helen (Right Honourable) made the attire of her head loose, who being demanded why he did so, he answered, she was loose. Helen was painted curiously, yet with a pale foore, Lucas cunningly, yet with his blacke haire, Alexander having a skarre in his cheeke, held his finger vpon it, that Appelles might not paint it, Appelles painted him with his finger cleaning to his face, why quod Alexander, I laid my finger on my skarre because I would not haue thee see it, (yea said Appelles) & I drew it there, because none els should perceiue it, for if thy finger had bene away, either the skar would haue bene seene, or my Arte misliked: whereby I gather, that in all perfect workes, as well the fault as the face is to be shewen. The fairest Leopard is made with his spots, the finest cloth with his list, the smoothest shooe with his lyste. Seing then that in euery counterfeite as well the blemish as the beautie is coloured, I hope I shall not incurre the displeasure of the wise, in that in the discourse of Euphues, I haue as well touched the vanities of his loue, as the vertues of his life. The Persians, who aboue all their Kings most honored Cyrus, caused him to be engraued aswel with his hooked nose, as his high forhead. He that loued Homer best, concealed not his stuttering, & hee that praised Alexander most, bewrayed his quaffing. Demonides must haue a crooked shooe for his wrye foote, Damocles a smooth glooue for his straight hande.

A iij. For

For as euery Painter that shadoweth a man in all parts, giueth euery peece his iust proportion, so he that disciphereth the qualyties of the minde, ought as well to shew euery humor in his kinde, as the other doth euery part in his colour. The Surgion that maketh the Anatomy, sheweth aswel the muscles in the heele, as the vains of the hart. If then the first light of Euphues shal seeme too light to be read of the wise, or too foolish to be regarded of the learned, they ought not to impute it to the iniquitie of the Author, but to the necessitie of the History. Euphues beginneth with loue, as allured by wit, but endeth not with lust as bereft of wisdome. He wooeth women, prouoked by youth, but weddeth not himselfe to wantonnesse as pricked by pleasure, I haue set downe the follyes of his wit without breach of modestie, & the sparkes of his wisedome without suspition of dishonestie. And certes I think there be no speaches, which for grauitie will mislyke the fooly sh, then vnseemely tearmes, which for vanitie maye offend the wise. Which discourse (right Honourable) I hope you will the rather pardon for the rudenesse, in that it is the first, & protect it the more willingly if it offend, in that it may be the last. It may be that fine wits will descant vpon him that hauing no wit, goeth about to make the Anatomy of wit: and certeinely their iesting in my minde is tollerable. For if the Butcher shuld take vpon him to cut the Anatomy of a man, because he hath skil in opening an Oxe, he would proue himselfe a Calfe, or if the Horse-leach would aduenture to minister a potion to a sicke Patient, in that hee hath knowledge to giue a drench to a diseased Horse, he would make himselfe an Asse. The Shoomaker must not go aboue his latchet, nor the Hedger meddle with anye thing but his Bill. It is vnseemely for the Paynter to feather a shafte, or the Fletcher to handle the Pencill. All which things make most agaynst mee, in that a foole hath

hath so troubled himselfe to discourse of wit. But as I was willing to commit the fault, so am I content to make amends. Howsoeuer the case standeth, I looke for no praise for my labour, but pardon for my good will: it is the greatest reward that I dare aske, & the least that they can offer, I desire no more, I deserue no lesse. Though the title nothing delight the dayntye eare of the curious sifter: yet will the matter recreate the mind of the curteous Reader. The varietie of the one will abate the harshnes of the other. Things of greatest profite are set foorth with least price. Where the wine is neat, there needeth no Iuie-bush. The right Coral needeth no coulouring. Where the matter it selfe bringeth credit, the man with his glose winneth small commendation. It is therefore me thinketh a greater shew of a pregnant wit, then perfect wisdome, in a thing of sufficient excellency to vse superfluous eloquence. We cōmōly see that a black groud doth best beseme a white counterfait. And Venus according to the iudgement of Mars, was then most amiable when shee sate close by Vulcan. If these things be true which experience tryeth, that a naked tale doth most truly set forth the naked truth, that where the countenance is faire, ther need no colours: that painting is meeter for ragged wals, then fine Marble, that veritie then shineth most bright, whē she is in least brauery. I shall satisfie mine owne minde though I cannot feed their humors which greatly seke after those that sift the finest meale, & heare the whitest mouths. It is a world to see how Englishmen desire to heare finer speach then the language will allow, to eat finer bread then is made of wheat, to were finer cloth then is wrought of woll: But I let passe theyr fineneſſe, which can no waie excuse my folly. If your Lordship shall accept my good will, which I haue alwaies desired, I will patiently beare the ill will of the malitious, which I neuer deserued.

This committing this simple Pamphlet to your Lordshippes patronage, & your Honour to the Almightyes protection: For the preseruation of the which as most bounden, I will pray continually. I end.

Your Lordships seruant to commaund. I. Lyly.

To the Gentlemen Readers.

I was driuen into a quandary Gentlemen, whether I might send this my pamphlet to the Printer or to the pedlar, I thought it to dun for the presse, & so to goe to the pack. But fearing my fortune in hoping to be as great as others, I was willing my fortune should be as ill as mine. But commonly as the booke that at Easter lyeth bound at the Stationers stall, at Christmas is to be bought in the Haberdashers shop: when my time is the vtter of proceeding, I am content this Summer to haue my doings read for a toie, that in winter they may be readie for trash. It is not strange when as the greatest wonder lasteth but nine daies: That a new worke should not endure but three moneths. Gentlemen vse bookes as Gentlewomen handle theyr flowres, who in the morning sticke them in their heads, and at night straw them at their heeles. Cherries be sullome when they be through ripe, because they be plentie, and bookes be stale when they be printed, in that they be common. In my minde Printers and Writers are chiefly bound to pray for Gentlemen, the one hath so many fantasies to print, & other such diuers fashions to make, that the pressing yron of the one is neuer out of the fire, nor the Printing presse of ye other any time lyeth still. What a fashion is but a vaine wearing and a booke but an idoures reuoking: which being it is so, I am of ye thinking my minde, who rueth one to the shoo holde the printing on, nor I to my labours fall the running ouer, for that commeth in Print because he would be knowen, as like the sowe that commeth into the market because he would be seene. I am not he that seeketh praise for his labour, but pardon for his offence, neither doe I set this forth for any deuotion in Print, but for

duetie which I owe to my Patron. If one write never so well, he cannot please all, and write he never so ill, hee shall please some. Fine heads will picke a quarrell with me, if all be not curious: and flatterers a thanke if anye thing be currant. But this is my minde, let him that findeth fault amend it, and him that liketh it, vse it. Enuie bursteth, but draweth no bloud, the malitious haue more will to quip, then might to do. I submit my self to the iudgement of the wise, and little esteeme the censure of fooles, the one will be satisfied with reason, the other are to be answered with silence. I know Gentlemen will finde no fault without cause, and beare with those that deserue blame, as for others I care not for their iests, for I neuer meant to make them my Iudges.

Farewell.

To my verie good friends the Gentlemen Schollers of Oxford.

Here is no priuiledge that needeth apar-don, neither is ther any remission to be asked where a commission is graunted. I speake this Gentlemen, not to excuse the offence which is taken, but to offer a defence where I was mistake. A cleare conscience is a sure carde, truth hath the prerogatiue to speake with plainenes, & the modestie to beare with pa-tience. It was reported by some, & beleeued of many, that in the oration of Ephoebus, where mention is made of Vniuersities, that Oxford was too much eyther defa-ced or defamed. I know not what the enuious haue pic-ked out by malice, or the curious by wit, or the guilty by their owne galled consciences, but this I say, & I was as far from thinking ill, as I finde them from iudging well. But if I should now go about to make amends, I were then faultie in somewhat more, & should shew my selfe like Appelles prentice, who coueting to mend the nose, marred the cheeke, and not vnlike the foolish Diar, who neuer thought his cloth blacke vntill it was burned. If any fault be committed, impute it to Euphues, who knew you not, not to Lyly who hates you not.

Yet may I of all the rest most condemne Oxford of vnkindnesse, of vice I cannot, who seemed to weane me before she brought me forth, and to giue me coarses to gnaw, before I could get the teate to sucke. Wherin she played the nice mother, in sending me into the country to nurse, where I tired at a dry breast three yeares, and was at the last enforced to weane my selfe. But it was destiny, for if I had not ben gathered from the tree in the bud, I should being blowne haue proued a blast, and as good it is to be an addle egge, as an idle bird.

Euphues at his arriuall I am assured will viewe Ox-ford, where he will either recant his sayings, or renewe

his complaints, he is now on the seas, & how he hath ben tossed I know not, but wheras I thought to receiue him at Douer, I must meete him at Hampton.

Nothing can hinder his comming but death, neither any thing hasten his departure but vnkindnesse.

Concerning my selfe I haue alwayes thought so reuerently of Oxford, of the schollers, of the manners, that I seemed to be rather an Idolater then a blasphemer. They that inuented this toy were vnwise, and they that reported it vnkinde, and yet none of them can proue me vnhonest.

But suppose I glaunced at some abuses: did not Iupiters egge bring forth as well Helen a light huswife in earth, as Castor a light Starre in heauen? The Estritch that taketh the greatest pride in her Feathers, pulleth some of the worst out, & burneth them, there is no tree but hath some blast, no countenance but hath some blemish, and shall Oxford then be blasphemed? I woulde it were so, but I cannot thinke it is so. But as it is it may be better, and were it badder, it is not the worst.

I thinke there are few Vniuersities that haue lesse faults then Oxford, many that haue more, none but hath some.

But I commit my cause to the consciences of those that either know what I am, or can gesse what I should be, the one will answere themselues in construing friendly, the other if I knew them I wold satisfie reasonably.

Thus loath to incurre the suspition of vnkindnesse in not telling my minde, and not willing to make anye excuse where there need no amendes, I can neither craue pardon, least I shoulde confesse a fault, nor conceale my meaning least I should be thought a sole. And so I end, yours assured to ble.

Iohn Lyly.

EVPHVES.

There dwelt in Athens a young Gentleman of great patrimonie, and of so comely a personage, that it was doubted whether he were more bound to Nature for the liniaments of his person, or to Fortune for the increase of his possessions. But Nature impatient of comparisons, and as it were disdayning a companion or copartner in her working, added to this comelinesse of his bodye, such a sharpe capacitie of minde, that not only she proued Fortune counterfait, but was halfe of that opinion, that she her selfe was onely currant. This young Gallant of more wit then wealth, and yet of more wealth then wisedome, seeing himselfe inferiour to none in pleasaunt conceits, thought himselfe superiour to all in honest conditions, insomuch that hee thought himselfe so apte to all thinges, that hee gaue himselfe almost to nothing, but practising of those thinges commonlye, which are incident to these sharpe wittes, fine phrases, smoothe quippes, merrye tauntes, vsing iesting without meane, and abusing mirth without measure. As therefore the sweetest Rose hath his prickle, the finest Velure his bracke, the fayrest Flower his brambe, so the sharpest wit hath his wanton will, and the holyest head his wicked waie. And true it is, that some men write, and most men beleeue, that in all perfecte shapes, a blemish bringeth rather a liking euery waie to the eyes, then a loathing anie way to the minde. Venus hadde her mole in her cheeke, which made her more amiable: Helen her Scarre in her chinne, which Paris called Cos Amoris, the Whetstone of Loue. Antippus

his Mart, Lycurgus his iwen: So likewise in the disposition of the minde, either vertue is ouerthadowed with some vice, or vice ouertrait with some vertue. Alexander valiant in warre, yet giuen to Wine. Tullie eloquent in his gloses, yet vaineglorious. Salomon wise, yet to to wanton. Dauid holy, but yet an homicide. None more wittie then Euphues, yet at the first none more wicked. The freshest coulours soonest fade, the keenest Rasour soonest tourneth his edge, the finest cloath is soonest eaten with Moaths, and the Cambricke soner stayned then the course Canuas: which appeared well in this Euphues, whose wit being like war, apt to receiue any impression, and bearing the head in his owne power, either to vse the rayne or the Spurre, disdayning counsayle, loathing his Countreye, loathing his olde acquaintaunce, thought eyther by witte to obteyne some conquest, or by shame to abide some conflict, who preferring fancy before friends, and his present humour, before honour to counsayle reason in water, being to salt for his taft, and followed vnbrideled affection most pleasant for his tothe. When parents haue more care how to leaue their children wealthy then wise, and are more desirous to haue them mainteine the name, then the nature of a Gentleman: when they put gold into the hands of youth, where they should put a rod vnder their girdle, when in stead of aiue they make them past grace, and leaue them rich executours of goods, and poore executors of godlynesse, then it is no mernaile that the sonne being left rich by his fathers Will, become ritchles by his owne will. But it hath ben an olde said saw, and not of lesse truth then antiquitie, that wit is the better, if it be the derer bought: as in the sequele of this history shal most manifestly appeare.

It happened this young Impe to arriue at Naples (a place of more pleasure then profite, and yet of more profit then piety) the very walls and windowes whereof, shewed it rather to be the Tabernacle of Venus, then ye Temple of

Vesta,

Vesta, there was all things necedary and in readinesse, that might either allure the minde to lust, or entice the heart to folly: a court more meete for an Abbey then for one of Athens: for Ouid[illegible] for Aristotle: for a graceles louer, then for a godly [illegible]: more fitter for Paris then Hector, and meeter for Flora then Diana. Where my youth (whether for wearines he could not, or for wantonnesse, would not go any farther) determined to make his abode, whereby it is evidently seene that the deceit ally should lowerly the delicatest baite that y highest soaring Hawke frayneth to the lure: and that the wittiest braine, be ouregled with the sodaine view of alluring vanities. There he wanted no companions, which courted him continually with sundry kindes of deuices, whereby they might either soake his purse to reape commodities, or soothe his person to winne credite: for he had guests and companions of all sorts.

There frequented to his lodging, as well the Spider, to sucke poyson of his fine wit, as the Bee to gather Honny: as well the Drone as the Doue: the Fox as the Lambe: as wel Damocles to betraye him, as Damon to be true to him. Yet he behaued himselfe so warely that he singled his game wisely. Hee could easily discerne Appollos Musicke, from Pan his pipe, and Venus beautie, from Iunos brauerie, and the faith of Lelius, from the flatterye of Aristippus, he welcommed all, but trusted none, he was merrye, but yet so warie, that neyther the flatterer could take aduauntage to entrappe him in his talke, nor the wittest anye aduauntage of his friendship: who being demaunded of one, what Countrey man he was, he answered, what Countrey man am I not? If I be in Crete, I can lye, if in Greece, I can change shirt, if in Italy, I can court it. if thou alke whose sonne I am also, I alke thee whose sonne I am not, I can carouse with Alexander, abllenge with Romulus, eate with the Epicure, fast with the Stoike, sleepe with Endy-

mion, inueigh with Chriſippus, vſing theſe ſpeaches and other like. An olde gentleman in Naples ſeeing his pregnant wit, his eloquent tongue ſomewhat taunting, yet with delight: his mirth without meaſure, yet not without wit: his ſpeeches bainglorious, yet pithie: began to bewaile his Nurture, to muſe at his Nature, being incenſed againſt the one as moſt pernitious, and inflamed with the other as moſt precious: for he well knewe, that ſo rare a wit would in time, either breede an intollerable trouble, or bring an incomperable treaſure to the Common weale: at the one he greatly pitied, at the other he reioyced.

Hauing therefore gotten opportunitie to communicate with him his minde, with watry eyes as one lamenting his wantonneſſe: and ſmiling face, as one louing his wittineſſe, encountred him on this maner.

Young Gentleman, although my acquaintaunce be ſmall to intreate you, and my authoritie leſſe to commaunde you, yet my good will in giuing you good counſaile ſhould induce you to beleeue mee, and my hoarye haires (ambaſſadors of experience) enforce you to followe me, for by how much the more I am a ſtraunger to you, by ſo much the more you are beholding to mee, hauing therefore opportunitie to vtter my minde, I meane to be importunate with you, to followe my meaning. As thy birth doth ſhewe the exprelle and lyuely Image of gentle bloud, ſo thy bringing vp ſeemeth to mee, to bee a great blotte to the lynage of ſo noble a braute, ſo that I am enforced to thinke that either thou diddeſt want one to giue thee good inſtructions, or that thy Parents made thee a wanton with too much cockering: either they were to ſolish in tying no diſcipline, or thou too froward in reſiſting their doctrine: either they willing to haue thee vile, or thou wilfull to be ill imployed. Did they not remember that which no man ought to forget, that the tender youth of a childe is like the ſeuppering of newe earthe,

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apt to receiue any forme: he that will carry a Bull with Milo, muſt vſe to carry him a Calfe alſo, he yͤ couetth to haue a ſtraight tree, muſt not bowe him being a twigge. The Potter faſhioneth his clay when it is ſoft, and the Sparrow is taught to crime when he is young: As therfore the yron being hotte, receiueth any forme with the ſtroke of the hammer, yͤ keepeth it being colde for euer, ſo the tender wit of a childe, if with diligence it bee inſtructed in youth, will with induſtrie vſe thoſe qualyties in age. They might alſo haue taken ſtample of the wilde huſbandmen, who in their fatteſt and moſt fertil ground ſow beanſe before wheate, a graine that dryeth vp the ſuperfluous moyſture, and maketh the ſoyle more apt for corne: Or of good gardeners, who in their curious knots mixe Piſop with Time, as alters the one to yͤ groſſeth of the other, yͤ one being drye, the other moiſt: Or of cunning Painters, who for their whiteſt Worke call the blackeſt ground to make the picture more amiable. If therfore thy father had ben as wiſe an huſbandman as he was a fortunate huſband, or thy Mother as good a huſwife as ſhee was a happy wife, if they had bene both as good Gardeners to keepe their knot, as they were graffers to bring forth ſuch fruit, or as cunning painters as they were happy parents, no doubt they had ſowed pauy before wheate, that is, diſcipline before affection, they had ſet Piſop with time, that is manners with wit, yͤ one to aid yͤ other: and to make thy perfection more, they had caſt a black ground for their white worke, that is, they had mixed thy tender yeares with ſaire lookes. But things paſt are paſt calling againe: it is to late to ſhut yͤ ſtable doore when yͤ ſteede is ſtolne. The Troyans repented too late, when their towne was ſpoiled: yet the remembrance of thy former follies, might bee in thee a remorſe of conſcience, & be a remedy againſt further concupiſcence. But nolo ſo thy pocket ſpeak. The Lacedemonians were wont to ſhew their children drunken men, leſt any other wicked men, that by ſeeing their

they

they might shunne the like fault, and auoide such vices, when they were at the like feate. The Persians to make theyr youth abhorre gluttonie, would paint an Epicure sleeping with meate in his mouth, & most horribly ouerlayen with wine, that by the viewe of such monstrous sights, they might eschew the meanes of the like excesse. The Parthians to cause theyr youth to loathe the allurring traines of womens wiles & deceitfull entisements, had most curiously carued in their houses a young man blinde, besides whom was adioyned a woman so exquisite, that in some mens iudgement Pigmalions Image was not halfe so excellent, hauing one hande in his pocket, as noting his theft, and holding a knife in the other hand to cut his throate. If the sight of such vgly shapes caused a loathing of the like sinnes, then my good Euphues consider their plight and beware of thine owne perill. Thou art here in Naples a young Lotharye, I an olde fonne: thou a straunger, I a Citizen, thou secure, doubting no mishappe, I sorrowfull dreading thy misfortune. Here maist thou see that which I sigh to see: Venerien sottes swallowing in euery house, in euerye Chamber, yea, in euerye channell. Here mayst thou beholde that which I cannot without blushing behold, nor without blubbering vtter: those whose bellyes be their Gods, who offer their goods as sacrifice to their guttes: Who sleepe with meate in their mouths, with sinne in their hearts, and with shame in their houses. Here, yea, here Euphues, mayst thou see, not the carued visard of a lewd woman, but the incarnate visage of a lasciuious wantonne: not the fleeting vaine of loue, but the substaunce of lust. Thy heart maketh in drappes of bloud, to see an harlot with the one hande robbe so many Coffers, and with the other to rappe so many Coates. Thou art here amiddest the Whirles betweene Scylla and Carybdis, ready if thou shun Syrtes to suffer two Semphingades. Let the Lacedemonian, the Parthian, the Parthian, yea the Neapolitan, raise

thee

God, and God will so bleſſe thee in thine heart that thou, or thy friends deſire: And ſo I end, as a counſaile, leſt in giving thee to long counſell, I ſeeme to have ſmall wiſedome my ſelfe, leaſt in ſeeking to ſeeme learned in thee, I ſhew my ſelfe ignorant in my ſelfe.

Philautus hearing the anſwers in this ſort of Father and friend (your age diſcreeth the one, your behaviour, the other) I am neither ſo ſuſpitious to miſtruſt your good will, nor ſo fortish to miſlike your good counſell, as I am therefore to thanke you for the firſt, ſo it ſhall move me hereafter to thinke better on the laſt. I meane not to cavill with you, as one loving ſophiſtrie: neither to controll you, as one having ſuperfluitie, the one ſhould bring my talke into the ſuſpition of fraud, the other conclude me of folly, whereof you argue I know not, upon what probabilities, but ſure I am ſpoke no words, that my bringing up ſhould be a blemiſh to my birth. I anſwere, I heare not to that, you were not therein a little overhot, either you gave too much credite to the report of others, or too much libertie to your owne inducement, you rancktine my parents of parſimonie in making me a wanton, and me of lewdneſſe in rejecting correction. But ſo many men, ſo many minds, that may ſeeme in your eye odious, which in mine others eye may be gracious. Ariſtippus a Philoſopher, yet lyke more courtlye Diogenes a Philoſopher, yet lyke more ruſticke: Who more popular then Plato, retaining alwayes good company? Who more anuious then Timon, denouncing all humane ſociette? Who ſo ſecure as the Scythes, which like ſtockes leave moued with no melodie? Who ſo ſecure as the Epicures, which meditate in all time of their continuall pleaſure? Though all men be mades of one mettall, yet they be not caſt all in one molde, their is framed of diuerſe ſame clay, as well the tile to keepe out water, as the pot to containe licour, the Sunne doth harden the durtie mire, the ſame doth mollifie the waxe, and the ſame doth lighten one, darkneſſe both reſt with the Owle, and toile with the Ant, and the nature of the one diſagreeth from the

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[illegible]

That the force Abeston being once heate, but will never be many colde: That fire cannot live longe buried in ashes: That Nature will have course after kinde: That euerie thing will dispose it selfe according to Nature: Can the Aethiope chaunge or alter his skinne? or the Leopard his spotte? Is it possible to gather grapes of thornes, or figges of thistells, or to raise imps thing to strive against Nature? But why go I about to praise Nature, the which as yet hath neuer anye shape so wicked and barbarous, anye Lambe so bild and brutish, anye beast so dull and senselesse, that could, or would, or durst withstande or controwle? Doth not Cicero conclude and affirme, that if we follow and obey Nature, we shall neuer erre? Doeth not Aristotle alledge and confirme, that Nature frameth or maketh nothing in anye point rude, vaine, or imperfect.

Nature was had in such estimation and admiration among the Heathen people, that she was reputed for the onely Goddesse in heauen: if Nature then have largely and bountifully indued me with hir gifts, why blame you me so vntoward and graceless? If she have dealt liberally with me, why extoll you so much my birth? If Nature beare no sway, why vse you this exhalation? If Nature worke the effect, what boteth any education? If Nature be of strength or force, what auaileth discipline or nurture? If of none, what helpeth Nature? But let these sayings passe as knowen euidently, and graunted to be true, which none can or may denie vnlesse he be false, or that he be an enimie to humanitie.

As touching my residence and abiding here in Naples, my youthly affections, my sports and pastimes, my pastimes, my common daliaunce, my delyghtes, my reuels and companye, which they saye vse to bring me, although to you they breede more sorowe and care, then solace and comforte, because all youre crabbed age: yet to me they bring more comforte and ioye, then care

and

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neither

neither bounde vnto him, with you I had rather
[illegible]
some aduauntage of me, you haue bled
[illegible]
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proued and pruued beloued, the more it breaketh, the more the violet the oftener it is handled & touched, the sweeter it waxeth and notably perfumeth the fingers, a fine wit, a sharpe sence, a quicke vnderstanding is able to attaine to more in a moment, as a berry in the spunge, then a dull & blockish head in a moneth. The little cutter the better and smoother then the plane, the spare yeeldeth better and sooner to the soale, then the flesh to the tampe; the smooth and plaine Beech is easier to be carued then the knottye Oake; For neither is there vnto thing but that hath his contrarie.

Such is the nature of those gentiles that thinke to haue learning without labour, and treasure without trauell, they not vnderstanding (or not remembring) that the finest edge is made with the blunt whetstone, and the fairest garnish fashioned with the hard hammer: I goe not about (Gentlemen) to inueigh against wit, for then I were vnwitty, but frankly to confesse my slender little wit, I haue euer thought it superfluitie of wit, that I knew I haue aduentured prodigality against wisedome, & if nature had not with incredible liberty vsed me, to haue giuen me any wit, I should haue been readier in the defence of it to haue made an Apology, then any way to seeke to Apologize. But this I note, that for the most parte they stand so at their peculiars, that they be serues of perils, obstinate in their opinion & resolution of labour, apt to conceiue iniury, credulous to beleeue the worst, readie to shake off their olde acquaintance without cause, & to conuerse them without coulour: All which humours are thy so much the more easier to be purged, by how much the lesse they haue festered the simplenes. And here we re-
gaine to Euphues.

Euphues hauing soiourned by the space of two moneths in Naples, whether he were moued by the courtesie of a young Gentleman named Philautus, or allured by the similitude whether his pregnant wit, or his pleasant conceite

wrought the greater liking of the intended Euphues, I know not for certeintie: But Euphues bare him fuch entire loue towards him, that he seemed to make small account of any others, determining to enter into such an inuiolable league of friendship with him, as neither time by processe should impart, neither fancie vtterlye dissolue, nor any suspition infringe. I haue read (saith he) & well I beleeue it, that a friende is in prosperitie a pleasure, a solace in aduersitie, in griefe a comfort, in loue a merrie companion, at all times another I, in all places the expresse Image of mine owne person: insomuch that I cannot tell whether the immortall Gods haue bestowed any gift vpon mortall men, either more able or more necessary then friendship. Is ther any thing in the world to be reputed (I will not say compared) to friendship. Can any treasure in this transitorye pilgrimage, be of more value then a friende? In whose bosome thou maist sleepe secure without feare, whom thou maist make partener of all thy secrets without suspition of fraude, & partaker of all thy misfortune without mistrust of slaunder, who will account thy bale his bane, thy misha, his misery, the pricking of thy finger, the pearcing of his heart. But whether am I carryed? Haue I not also learned, that one should eate a bushel of salt with him whom he meaneth to make his friende: that triall maketh truste: that there is falshood in felowshippe: and what then? Doth not the sympathie of manners make the continuation of mindes? Is it not a bye word, lyke will to lyke? Not so common as commendable it is, to see young Gentlemen chuse them such friends, with whom they may seeme being absent to be present, being a sunder to be consortant, being dead to be aliue. I will therfore haue Philautus to be my phere, and by so much the more I make my selfe sure to haue Philautus, by howe much the more I viewe in him the liuely image of Euphues. Although ther be none so ignorant that doth not know, neither any so impudent that will

will not confelle friendship to be the iewell of humaine life: yet wholesome shall his aduise seeme, grounded vpon a little affection, and more assurance: if it shall be giuen vpon a light occasion: as in the sequele of Euphues and Philautus you shall perceiue, your loue colde: For as the best wine soonest turneth the sharpest vinegar, so the deepest loue turneth to the deadliest hate: and he deserued the most blame, in mine opinion is doubtfull, & so difficult, that I dare not presume to giue sentence. For loue being the cause for which so many mischiefes haue bene attempted, I am not yet perswaded whether of the twaine most to be blamed, but certainly neither of them was blameleſſe. I appeale to your iudgement Gentlemen, not that I thinke anye of you of the like disposition able to decide the question, but being of deeper discretion then I am, are more fit to debate the quarrell. Though the discourse of their friendship & falling out be somewhat long, yet being somewhat straunge, I hope the delightfulnesse of the one, will attemperate the tediousnes of the other.

Euphues had sometimall accesse to the place of Philautus, and so little familiaritie both them, and finding him of conuenient stature, in their first enterview vnfolded his minde to him.

Gentleman and friend, the tryall I haue had of thy manners, cutteth off diuers termes, which to another I would haue vsed in the like matter. And seeing a long discourse argueth follye, and delicate words smell of the sophistion of flatterie, I am determined to vse neither of them, knowing either of them to haue affinitie with my selfe the scare of friendship by the other. I studied euer since my first coming to Naples, to make league with such a one, as might suteit my things being a Straunger, & resemble my manners being a scholer, the which two qualities as I finde in you able to fulfille my desire, so I hope I shall finde a harmonie betweene you, willing to accomplish my request. Which if I may obteine, assure your self

that Damon to his Pythias, Pylades to his Oreſtes, Tytus to his Giſippus, Theſeus to his Pyrothus, Scipio to his Lælius, was neuer found more faithfull then Euphues will be to Philautus.

Philautus by how much the leſſe he liked his courſe, by ſo much the more he liked, & did allow all qualities both of body & minde in Euphues, vnto whom he replied as followeth.

Friend Euphues (for ſo your talke warranteth me to tearme you) I haue neither lik'd long poſtes, neither louing ſpeach, leaſt vnwittingly I ſhould vſe you to conuince me of thoſe things which you haue already condemned. And verily I am bold to preſume vpon your curteſie, ſince you your ſelfe haue bin ſo liberall in proffering my ſelfe that my thoſe kindneſſes will binde me as great an affect in you, as you ſeeme to wiſh my loue in me. And ſeeing we reſemble (as you ſay) each other in qualities, it cannot be that the one ſhuld differ from the other in curteſie, ſeeing the ſincere affection of the minde cannot be expreſſed by the mouth, & that no art can vnfold the entire loue of the heart, I am eranestly to deſire you not to meaſure the firmeneſſe of my faith, by the fairneſſe of my wordes, but rather thinke that the ouerflowing waters of gold will leaue no paſſage for many wordes. The all ſhall proue truth, here is my hand, my hart, my loue, & my life at the commaundement. Thou maiſt well perceiue that I did beleeue thee, that ſo ſone I did loue thee: and I hope thou wilt the eaſier loue me, in that I did beleeue thee. Either Euphues and Philautus ſtood in neede of friendſhip, or elſe they ouerlaw'd to be friends: vpon ſo ſlight occaſion to make ſo firme a concluſion, might ſeeme in mine opinion, if it continue, miraculous, if ſhaken off, ridiculous.

But after many embracings & proteſtations one to an other, they walked to dinner, where they wanted neither meate, neither mirthe, neither any other paſtime: and hauing

hauing banquited, to digeſt their ſtuffe confeſſions, they
parted all: that after noone, they did not eate one
bowle, but one beade, one booke (if ſo be it they thought
not meete for many) hauing ſeuerally augmented eterna
hate, inſomuch that the one could not endure the cone
paſſie of the other one minute. All things went in cone
trary betweene them, which all men accounted conuenie
table.

Philautus hauing a louing louely childe, both for his
ſtately countenaunce, and the great reſemblance which
his Father bare vnto him, crept into credite with
Don Ferardo, one of the chiefe gouernours of the Citie,
who although he had a comely creature of Gentlewomen
ſeruing in his houſhold, yet his daughter, being in his
tender yeares, ſtained the beautie of them all, whoſe
mouth hauing double ſaphes, cheeke to cheeke, eyes to
eyes, whole lilly cheekes, dyed with a Vermilion red,
ſtrake the reſt blind for ſhame. For as the liuely Rubye
ſtayneth the coulour of the reſt that be in place, or as the
Diamond ouercometh the Opinion that the Iemmot be after-
ned, ſo this gallant girle more fayre then fortunate, and
yet more fortunate then faithfull, did ſtaine the beautie of
them all, & changed their coulours. Vnto hir loue Phi-
lautus accuſed, who ſoone by right of loue, & faith found
worke for he reade all bookes not Euphues, he knewe
poſſibly how the bandes of marriage, and the ſtrongeſt
bandes of ſpeech vnloſe.

It happened that Don Ferardo had occaſion to go to
Venice about certaine of his eſtate affaires, leauing his
daughter the onely reward of his trauailes, whom he
ſuffered not to haue Philautus for a louer, but to all kindes of
delights and delicates, reſeruing onely for himſelfe as
the chiefe ſtaye of his honour. His Father being gone,
ſhe ſent for hir friends to Supper, who came not all, but
was accuſtomed daylye alone, but accompanied
with his friend Euphues. The Gentlewoman

it were for mistresse of my niggardnesse of curtesie, gaue him such a colde welcome that he repented that he was come.

Euphues though he knewe himselfe worthie euerye way to haue a good countenaunce, yet could he not perceiue hir willyng any way to lende him a friendly looke, yet least he shuld seeme to want gentlenes, or to be dasshed out of conceit with hir coye countenaunce, he addressed him to a Gentlewoman called Lucilla, vnto whom he vttered this speech. Faire Ladye if it be the guise of Italy to welcome straungers with straungenesse, I must needes saye the customs is strange and the countrie barbarous, if the manner of Ladies to salute Gentlemen with coynesse, there I am inforced to thinke, the woman vayde of courtesie to vse such welcome, and the more pitie shame that still reigne. But hereafter I will eyther bring a foole on mine arme for an vnbidden guest, or a disease on my face, for a shamelesse gossippe. Lucilla replyed.

Sir, our countrie is ciuill, and our Gentlewomen are curteous, but in Naples it is counted a iest at euery word to say, In faith you are welcome. As she was yet talking supper was set on the bord, then Philautus spake thus vnto Lucilla. Yet Gentlewoman, I was the bolder to bring my shadow with me (meaning Euphues) knowing that he should be the better welcome for my sake: vnto whom the Gentlewoman replyed. Sir, as I neuer when I sate you, thought that you came without your shadow, so now I cannot a little meruaile to see you so ouershot to bringing a new shadow with you. Euphues though he perceiued hir coy nip, seemed not to care for it, but taking hir by the hand, sayd.

Faire Ladie, seeing the shade doth so often shield your beautie from the parching Sunne, I hope you will the better esteeme of the shadowe, and by so much the lesse it ought to be offensiue, by howe much the lesse it

is

is able to offende you, and by so much the more you ought to lyke it, by howe much the more you lyke to

[illegible] Gentleman and louynge Lucilla, in arguing of the former, we forgoe the further pursuite of your determination to sit downe to supper. And so they all sate downe, but Euphues fed of one dish, which was ever set before him, the beauty of Lucilla.

Heere Euphues at the first sight found in himselfe both desire, that almost he was lyke to burne to cinders. Supper being ended, the order was in Naples, if the Gentlewomen would desire to heare some discourse either concerning love or learning: And although Philautus were requested, yet he pointed it came to Euphues, whome he knewe most fit for that purpose. Euphues being thus tyed to the stake by their importunate intreaties, began as followeth.

He that woulde may be alwaye inforced to holde the candle, the weakest must still to the wall, where none dwell, the Divell himselfe must beare the Crosse. But were it not Gentlewomen, that your lust standeth for lawe, I woulde boldly be so much leave as to refuse mine office to one of you, whose experience in love hath made you learned, and whose learning hath made you to lawghe at me for me to intreate of the one being a woman, or to discourse of the other being a Gentleman, I muste well weare you to carry, but neuer the lesse I am glad you gave me occasion rather to laugh at my rudenesse, then to lyke my reasons: yet I care the lesse to excuse my folliesse to you, who were the cause of my blindnesse. Thus much I say of mine owne choyce, either to talke of love or of learning, I had rather for this time be answered in both, then in refelling profits, then a Stoyke in renouncing pleasure.

It hath bene a question often disputed, but never determined, whether the qualities of the mynde, or the

compoſition of the man, while women muſt ſo like, or whether beautie or wit muſt moſt be loued. Certes by how much the more the minde is to be preferred before the body, by ſo much the more the guifts of the mind are to be preferred before the guifts of the other, which if it be ſo, the contemplation of the inward qualitie ought to be reſpected more then the view of the outward beautie, then doubtleſſe women either doe or ſhould loue thoſe beſt, whom wiſedo is ſocyed. And conſidering the determined mind [illegible]

Who ſeeke Rome haſt a more ſtorme in his head? ſing golde is found in the miſte, ſpeech the moſt heedleſſ ſpeech in the hard ſhell, that is moſt couered in the heart of him that muſt haue [illegible] if you ſee [illegible] gaze God into your minde, conſider how we fall into what blindneſſe are we led? Doe we not commonly ſee that the poiſon proues to proue the deadlieſt poyſon? What is the greateſt griefe in this greateſt ſorrowfulneſſe the ſame will worke, the Egyptian Dames? Doth not experience teach vs, that the ſmalleſt ſillables in the feathers, are inclofed cankers bones? That the Cypreſſe tree beareth a faire leafe, but no fruite? That the Oſtrige catcheth faire feathers, but taſteth ſtones? Yonder Nightingale and thoſe Swannes, which are chaſed away with the glittering of the fine faced ſhe Monkie, inforced to perſwade with the Mandrakes blaze, and chippes with the Baſiliſkes blacke eyes, is ſo like your countenance, that if thereby we doe not perceiue it to be of ſo little value with you, that you eſteeme it a vertuous diſhe with a ſmall g hands? a Nightes Paſtime with a beſtowring ſtomach, a Dowre poyſon in a Siluer pot.

Haue I ſeene other into affections of ſuch fine wittes, as being in loue with their owne lookes, make ſuch courſe accompt of their owne wittes? The commonly if they be aſſigned vnto the warre, they lie ſtraight laced, and make

ſo

so high in the saddle, that they disdaine them most that most desire them. It is a wonder to see the dotting of their lovers, and their dealing with them, the craftynes of whose subtill traines would cause me to shun them: and you Gentlewomen (I trust your modest eares) pardon me, I hope I may, if I unfold every wile, and their every wrinkle of womens disposition. Thus things doe they cause their servants to vow unto them secrecie and sovereignty, the one to conceale their enticing flights, by the other to allure themselves of their onely favour: Again, but for hereof I should have occasion further, and somewhat the depth of their deceits. I thinke either have I proved your displeasure, or incurred the suspition of frowardnes: moved you to practise the like subtilties, or accuse my selfe of perjurie. But I am sure not to offende your chast minds, with the rehearsall of their unchaste manners, whose eares I perceive in gladsome hearts to be grieved at that which I have already uttered: not that amongst you there be any such, but that in your sex there should be any such, I am not gentlewomen therefore make so much of their counterfeit deceipts, as not to be curious in their olume conceits, or so quickly to prove loyall lovers. When the blacke Crow shall appeare in their eye, or the black Ore tread on their foot, when their beautie shall be like the blossome of rose, their breath sweete, their lookes smoothe, their fingers imperiall, their gesture comely, who will like of their eye, when time wrinkle in their youth? If you will be cherished when you be old, be curteous while you be young: if you take no care of your haires in the haires do not care when you have your golden locks: if you would be sought for the beginning of your flowre, be not slow with in the tearing of your beautie: if you desire to be kept like the Rose when they have lost their colour, smell sweete as the Rose doth in the bud: if you would be talked of as olde writers, doe in the meane a pleasant Comedie, that you be cherished as

your courtesie, comforted for your honestie, enbraced for your amitie, so shal ye be preserued with the sweet Rose, and dronke with the pleasaunt wine. Thus farre I am holde Gentlewomen, to counsell those that be coye, that they weare not the twelue of their own haire, nor spende the thirde of their owne thriftes by their glasse wherewithwartnes. And seeing we are euen in the bowels of loue, it shal not be amisse to examine whether man or woman by loue is allured, whether be most constant the male or the female. And in this point I misdoe not to be mine owne caruer, that I should seeme either to prede a thank with men, or a quarrell with women. If therefore it might stand with your pleasure (quoth Lucilla) to giue your censure, I would take the contrary: for sure I am, though your iudgement be sound, yet affection will shadow it.

Lucilla hauing his pretences, thought to take aduantage of his large proffer, sundry whom the sayd: Gentlemen, in mine opinion women are to be lodged with euery winde, in whose fer, there is neither force to withstand the assaults of loue, neither constancie to remaine faithfull. And because your discourse hath hetherto bene so light, I am loth to hinder you in the sequele of your deuices. Euphues perceiuing himselfe to be taken napping, answered as followeth.

Quoth Lucilla, if you speake as you thinke, then Gentlewomen ye haue litle cause to thanke you, if you count me to commend women, my tale will be accounted a mere trifle, and your selues the plaine truth: Yet knowing my selfe to be vsed, I will pay it in perfect maunce. And I would the gentlemen here present were as ready to credite my speach, as the Gentlewomen are willing to heare their own praises: for I as glad to ouercome, as Lucilla is loth to be conquered: whereof whatsoeuer the matter shall fall out, I am of the surer side: for if my reasons be weake, then is our sex strong and inuincible; then is your indgement subiect, I

thinke truely of my fide, I hope I shall for my wages, finde the good will of women: if I want proofe, then gentlewomen of necessitie you must yeeld to men. But to the matter.

Touching the yeelding to long, albeit they are hearts seeme tender, yet they harden them like the stone of Sicilia, the which the more it is beaten, the harder it is: for being trained as it were of the perfection of men, they be free from all such cogitations, as may any way provoke them to wantonnesse, inasmuch as they abhorre the light loue of youth, which is grounded upon lust, and dissolued by every light occasion. When they see the folly of men turne to furie, their delight to doating, their affection to frensie, when they see them as it were pine in pleasure, & to waxe pale through their owne peruersnesse, their suites, their seruice, their letters, their lamentes, their loues, their lines, seeme to them so vgly, as they heaue their hearts against such concupiscence, to the end that they might conuert them from rashnes to reason: from such lewde affection to honest discretion. Were it spoken that men accuse women of cruelty, because they themselues want crueltie: they account themselues full of vices, in not yeelding to their wickednesse: faultles, for resisting their filthines. But I had almost forgot my selfe, you shall pardon me Mistres Lucilla for this time, if this abruptly I finish my discourse: it is neither for want of good will, or lacke of proofe, but that I feele in my selfe such alteration that I can scarcely vtter one word. Ah Euphues, Euphues. The gentlewomen were stroke into such a quandary with this supposed chaunge, that they all chaunged colour. But Euphues taking Philautus by the hand, & giuing the gentlewomen thanks for their patience, & his repast, bad them all farewell, and went immediately to his chamber. But Lucilla who now began to frye in the flames of loue, all the company being departed to their lodgings, entered into these termes and contrarieties.

Ay wretched wench Lucilla, how art thou perplexed? what a doubtfull fight doth thou fele betweene faith and fancie, hope and feare, conscience and concupiscence? O my Euphues, little doth thou know the sodain sorow that I sustaine for thy sweete sake, whose wit hath bewitched me, whose rare qualities hath depriued me of mine owne qualitie, whose courteous behauiour without curiositie, whose comely feature without fault, whose filed speache without fraud, hath wrapped me in this misfortune. And taunt thou Lucilla so light of loue to forsaking Philautus to flye to Euphues? Taunt thou preferre a straunger, before thy countreyman, a starter before thy companyon? Why Euphues doth perhappes deserue my loue, but Philautus hath deserued it. Why, Euphues feature is twoythe as good as I, but Philautus his faith is twoythe a better. I, but the latter loue is most fervent. I, but the first ought to be most faythfull. I, but Euphues hath greater perfection. I, but Philautus hath deeper affection.

Ah fond wench, doste thou thinke Euphues, will deeme the constant to him, when thou hast bene inconstant to his friende? Wilt thou that he will haue no mistrust of thy faithfulnesse, when he hath had tryall of thy fickleneſſe? Will he haue no doubt of thine honour, when thou thy selfe callest thine honesty in question? Yes, yes, Lucilla, well doth he know that the glasse once cracked, will with the least clap be cracked, that the cloath which stayneth with milke, will soone lose his colour with vineger, that the Eagles wing will waste the feather as well of the Phœnix as of the Pheasaunt: that he that hath ben faithleſſe to one, will neuer be faithfull to any. But can Euphues conuince me of flatting, seeing for his sake I shake my fidelytie? Can he condemne me of disloyalitie, when he is the onely cause of my disliking? May he iustly condemn me of trechetrie, who hath his testimony as tryal of my gentrie? Doth not he remember, that the broken bone

once

once set together is stronger then care to loue, that the greatest blot is taken off with the pounce of a penitent pen, the other vaine the Ink, that cannot inke the Sea? That although I haue ben light to Philautus, I may be louely to Euphues: If it not my deede, but his deserts that moued my minde to this choice: neither the want of the like good will in Philautus, but the lack of the like good qualities that remoueth my fancie from the one to the other.

For as the Bee that gathereth honie out of the worst, when she espieth the fairs about, doth to the fairest: or as the kind turtell though he gaue ouer seede, yet forsaketh them to returne the Partridge: or as we commonly flee an Eele simplie of the first, yet eating the simple more dentie, speaking was best: So I, although I loued Philautus for his good properties, yet loue Euphues to excell him: I ought by nature to like him better. By so much the more therefore my choice is to be excused, by how many the more my choice is reiected: and by so much the lesse I am to be condemned, by how much the more Euphues is to be commended.

Is not the Diamond of more value then the Pebble, he made he is of more vertue. Is not the Christall more precious then the Saphire for his wonderfull properties? Is not Euphues more praise worthy then Philautus? more louely, more louelie? But sir Lucill, take heede I shall take you at your word, and if you faine Euphues to be your friend, whom by your owne words I haue found a very foe: Deeme not you accurse women of inconstancie: Do well not you account them fickle to be wonne: Do well not you condemne them of incredulitie, whose heere argument cannot be made against them then your selfe are heere? What better proofe then your selfe? What greater tryall then your father? If good will bestowed women, he will iudge me vnkinde: If I haue reuealed the truth, he must needes thinke me vnconstant.

if he perceiue thee to be vnwilling. But he will imagine that thou wilt be lost with an Apple, if he finde thee wanton before thou be maried, he will gesse thou wilt be wauering when thou art maried.

But suppose that Euphues loue thee, that Philautus leaue thee, will thy father (thinkest thou) giue thee liberty to loue after thine owne lust? will he esteeme him worthy to inherit his possessions, whom he accounteth vnworthy to enioye thy person? Is it like that he will match thee in marriage with a stranger, with a Grecian, with a meane man? but what knoweth my father whether he be wealthy, whether his reuenewes be able to counteruaile my fathers landes, whether his birth be noble yea or no? Can any one make doubte of his gentle blood, that leeth his gentle conditions? Can his honour be called in question, whose honestie is so great? Is he to be thought thriftlesse, who in all qualities of the minde is peerles? No, no, the tree is knowne by his fruit & golde by his touch, the sonne by the fire. And as the soft waxe receiueth whatsoeuer print be in the seale, and shaketh no other impression, so the tender babe being sealed with his fathers gifts, resembleth his Image most liuely.

But were I once certaine of Euphues his good will, I would not so superstitiously account of my fathers will. Time hath weaned me from my mothers teate, and age rid me from my fathers correction, when children are in their swathe clothes, they are they lothest to the whip, and ought to be carefull of the rigour of their parents. As for me, seeing I am not feede with their pappe, I am not to be led by their perswasions. Let my father bee what perswades he will, I will follow mine owne will. Will Lucilla, what saist thou? No no, mine owne loue. I should haue said, for I am as farre from lust, as I am from reason, and as neere to loue as I am to folly. Then sticke to thy determination, and shew thy selfe what loue can do, what loue dares do, what loue hath done. Albeit

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the Viper feeleth Organum and is quickly reuiued: the Beare readie to pine feeleth by the Rats, and is recouered: the Dog hauing forfeited to disease his vomit, eateth grasse, and findeth remedie: the Hart being wearied with the hart runneth out of hand to ye heart Dictamū, & is healed. And can men by no hearb, by no art, by no imp̄sicure a remedie for the inuasient disease of loue? Ah well, I perceiue that Loue is not vnlike the Pome tree, whose fruit is sweete, whose rot is more bitter then the claw of a Bittor: or like the Apple in Perla, whose blossome sauoureth like Pomme, whose budde is more bitter then Gall.

But O impietie, O hoard blasphemie against the heauens, what doe I so inconsident Euphues, to accuse the Gods of iniquitie? No fond loue, no, neither is it forbidden vs by the Gods to loue, by whose diuine prouidence we are permitted to loue: neither doe we want remedies to recure our maladyes, but reason to vse the meanes. But why goe I about to hinder the course of loue with the discourse of loue? Shall I not read Euphues that he that lourneth the Lute, canteth it to pleasant tunes: that he that tourneth the Vrcame, canteth it to higher: that he that casteth water in the fire at 9 Smiths forge, maketh it to flame hotter? what so he that desireth to counsaile to moderate his euerlasting affections, encreaseth his flame intolerable. Ah my Lucilla, would thou were either lesse faire, or I more fortunate either I fairer, or thou milder: either I would I were out of your reach rather I would we were both of one minde. But how should he be perswaded of my loyaltie, I pray had neuer one dimple more of the loue I beare him, neither imagine me to be entangled with her beautie vpon such hot desires. But my fancy being to lightly preuayled at the first, will be lightly chaunged at the last: nothing but lust can be permanent. Yes, yes the multitude of examples is [illegible] if he [illegible] by

how

how much the more my affection encreaseth on the sodaine: by so much the lesse will the flame it continue. The rebelling thunderbolt hath but his clap, the lightening but his flath, and as they both come in a moument, so are they both ende in a minute.

But Euphues, hath she not heard also that the tuy touchwood is kindled with lime: that the greatest quicksaunde groweth in one night: that the fire quickly burneth the flaxe that loue eatily entereth into the breste but without resistaunce, and is harboured there without repentaunce.

If therefore the Gods haue endued her with as much bounty as beutie, if she haue no lesse wit then she hath comlinesse: certes she will neither conceiue sinisterly of my sodeine suite, neither be euer to receiue me into her seruice, neyther suspect me of lightnes in pursuing so lightly, neither reiect me vnhansomly for louing so hastily. Shall I not then aduenture my life to obteine my loue? and become Philautus to reuenge Lucilla? Pen Euphues, where loue beareth sway, friendship can haue no place. As Philautus brought me to his shamefull fall: so will I be him for my shame: me, till I haue gained his desire. And eare thou inuenst to be so false to him, that is faithfull to thee: shall his curtesie be made of the cruelties? shall thou violate the lawes of friendship, to inherite the lande of folly? shall affection be of more force then friendshippe, loue then lawe, lust then loyaltie? Remember not thou not that he that loseth his honestie hath nothing else to lose.

With the eate is light, where reason hath place, to loue and to lose well is not graunted to Iupiter, which so is blinded with the cloude of beautie, that he weeneth no colour of ponishment to be set: Cupid and Venus a reuile by his owne mother: Paris, though he found a welcome guest to Menelaus, set his head a worke to practise: If Philautus had loued Lucilla, he should

haue taken Euphues to haue lene her? Is it not the pray that entiseth the theefe to rifle? Is it not the pleasaunt baite that cauleth the fleeteth fish to bite? Is it not a byte two the amongest vs, that colde maketh an honest man an ill man? Did Philautus account Euphues to simple to decipher beautie, or to superstitious not to desire it? Do he deeme him a Saint in reteining fancy, or a sot in not discerning? I thought he had him a Stoicke, y he would not be mooued, or a Rocke that he could not.

Well, well, loue the wound that bleedeth inwardly is most daungerous, that the fire kept close burneth most fiercely, that the Dam dammed vp baketh soneest, that loue hauing no vent feeles secretly, it is high time to vnfolde my secrete loue to my secret friend. Let Philautus behaue himself neuer so craftely, he shall know y it ought be a wily Mouse that shall byde in y Cats eare: and because I resemble him in wit, I meane a little to dissemble with him in wiles. But O my Lucilla, if thy heart be made of that stone which may be mollified onely with bloud, would I had sipped of that riuer in Caria, which turneth those that drinke of it to stones. If thine eares be annointed with the oyle of Syria, that bereueth hearing, would mine eyes had bene rubbed with the sirrop of the Cedar tree, which taketh away sight.

If Lucilla be so proude to disdaine poore Euphues, would Euphues were so happy to deny Lucilla, or if Lucilla be so mortified to liue without loue, would Euphues were so fortunate to liue in hate. I, but my colde welcome foretelleth my colde suite, I but her pride glaunces sightly some good fortune. Fie foole foole Euphues, why goest thou about to alleadge those things to cut off thy hope, which she perhaps would neuer haue founde, or to comfort thy selfe with those reasons which she neuer meaneth to propose? Well it were no loue if it were certeine, it shall conquer it is to doubtfull loue those that neuer assaieth.

In battailes there ought to be vsed the fiercest and desperate ends, in pleading a difficult entermingle, with a resolued determination in loue a life without loue, and a death without feare. Fire cannot be quenched but with fire, nor the dart be pulled out of the deepe wounde but by the same hand that strooke the stripe. Had Tarquin vnfolded his louely tale to milde Lucretia, Lucretia would either with some perswasion haue answered his desire, or with some perswasion haue stayed her death. If Sinon had not first entered into talke with Priam, he had neuer perswaded him to haue drawen the horse within the walles of Troy. If Helen had not first yeelded to the loue of Paris, she had neuer come to be condemned for the loue of Troy. If Dido had not first entertained Aeneas, she had neuer died for Aeneas. If Lucretia had not first looked vpon Tarquin, she had neuer lost her life for Tarquin. If Eue had not first eaten of the forbidden fruit, she had neuer tasted of the curse for the fruit. If Pandora had not first opened the box, she had neuer found the bottome of mischiefe. If Euphues had not first come to the Court, he had neuer been counted a Courtier. If Venus had not first beheld Adonis, she had neuer been so farre in loue with Adonis. If Adonis had not first hunted the Bore, he had neuer been slaine of the Bore. If Venus had not first kissed Adonis, she had neuer been pricked with the loue of Adonis. If Adonis had not first refused Venus, he had neuer been intangled with the desire of Venus. If Venus had not first sought to winne Adonis, she had neuer lost Adonis. If Adonis had not first fled from Venus, he had neuer been followed of Venus. If Venus had not first sought to winne Adonis with faire words, she had neuer lost Adonis with foule deedes. If Adonis had not first fled from Venus with fierce lookes, he had neuer been followed of Venus with fearefull lookes

thou maist not be mery, yet maist thou be comforted. If there be anye thing, that either by my friends maye be procured, or by my late attempts, that maye either heale that in part, or helpe thee in all, I protest to thee by the vertue of a promise, that it shall rather be gotten with the losse of my bloud, then lost by getting a kingdome. Then quod Lucilla, therefore trust me thou hast troubled me for many things, therefore trye me in this one thing, I never yet failed, and nowe I will not faint. Be bolde to speake and blush not: thy wo is not to anger, but I can ease it, thy trouble not to death, but I can hardly it, thy griefe not so hye but I can abase it. If it be ripe, it shalbe gathered, if it be broken it shalbe tainted, if it never be sought, it shall be found. Wipe therefore Euphues, with faint heart at greate? younger then shalt never be: plucke up thy stomache, if love have stong thee, it shal not strike thee. Although thou be enamoured of love, Euphues, thou shalt not be discomforted. They that begin to pine of a consumption, seldome escape: preserve themselves with cordialles: he that tasteth his stomache enflamed with heate, easily it asswages with comforte: delayes breede dangers, nothing so perillous as procrastination. Euphues hearing this comfort & friendly counsaile, dissembled his sorowing heart with a smiling face, answering him to this with as followeth.

True it is Philautus that he which toucheth the nettle tenderly, is soonest stounge: that the Flye which playeth with the fire, is singed in the flame, that he that dallyeth with women is beatone to his wife. And as the Diamant beateth the yonnit goat, the Viper the fleete Dolphin, so beautie shooteth the chaste mynde to lone, and the wittie wit to lust. The example whereof I mouche if were no lesse pleasaunte, then the experience to me is like to be perillous. Like those wonders which Plinie, as some writeth of the blossome in the forrest of Gnidus is pleasaunte: the fruite the bitter: the one is, the lesse

leſſe fertile ſhe is: yea, mary the more brittle ſhe is, the leſſe happy ſhe is. So it is Philautus (for why ſhoulde I conceale it from thee, of whom I am to take counſaile) that ſince my laſt and laſt being with thee at the houſe of Ferardo, I have felte ſuch a furious battaile in mine owne boſome, as if it be not ſpeedily repulſed by policie, it will carrye my minde (the Ormond Captaine in this fight) into endleſſe captiuitie. My Lima, Lima, thy courtly grace without coynes, thy playing beautie without blemiſh, thy courteous liuelyhood without curioſitie, thy ſweet ſpeach ſeaſoned with wit, thy comely wreath, tempered with modeſtie: thy ſhrill laughe yet louely: thy ſharpe taunts, yet pleaſaunt: haue giuen me ſuch a ſhock, that ſure I am at the next view of thy vertues, I ſhall take the mate, and taking it not of a patron but of a Painter, the leſſe is to be accounted the leſſe. And though they be commonly in a great chafe that receiue the mate, yet would I willingly take euery minute ten mates, to encreaſe Lima to my louing mate. Doubtleſſe, if euer ſhe pitieſe haue bene ſcorched with the flames of deſire, ſhe will be ready to quench the coales with curteſie in an other: if euer ſhe haue bene attached of loue, ſhe will relieue him that is parched in deſire: if euer ſhe haue ben taken with the feauer of fancie, ſhe will help his ague, who by a quotidian fit is conuerted into phrenſie: neither can there be lodged ſo delicate a view within ſo beautifull a mould, a malitious minde: Marke it is ſaid the diſpoſition of the minde followeth the complexion of the bodye: how then can ſhe be in minde any thing imperfect, who in body is perfect euery way? I know my ſuyte will be good, but I know not how to frame words to my Goddes: neither do I want courage to diſcouer my loue to my friend, but ſome colour to cloake my purpoſe to the houſe of Ferardo: for if they be as Naples as ſeaſons as they be in the other parts of Italy, then it behoueth me to walke circumſpectly, and to forge ſome cauſe for

mine owne cunning: If therefore Philautus, thou canst set but this feather to mine arrow, thou shalt see me shoot so neere, that thou wilt account me for a cunning Archer. And verily if I had not loued thee well, I would haue followed mine owne sorow in silence, knowing that in loue nothing is so daungerous, as to participate the meanes thereof to another, and that thou may keepe counsayle if one be away, I am therefore inforced perforce to challenge that curtesie at thy hands, which earst thou diddest promise with thy heart, the performaunce whereof shall binde me to Philautus, and prooue thee faithfull to Euphues. Now if thy cunning be answerable to thy good will, practise some pleasaunt conceipt vpon thy poore patient, one dram of Ouids Art, some of Tibullus drugs, one of Propertius pilles, which may cause me either to purge my new disease, or recouer my hoped desire. But I feare me where so straunge a sickenesse is to bee recouered of so vnskilfull a Physition, that either thou wilt be too bolde to practise, or my body too weake to purge. But seeing a desperate disease is to bee committed to a desperate Doctor, I will follow thy counsayle and become thy cure, desiring thee to bee as wise in ministring thy Physicke, as I haue bene willyng to put my life into thy handes.

Philautus thinking all to be golde that glistered, & all to be gospell that Euphues vttered, answered his forged glose with this friendly close.

In that thou hast made me priuie to thy purpose, I will not conceale my practise: in y thou crauest my aid, assure thy selfe I will be the finger next thy thombe: inasmuch as thou shalt neuer repent this of the one or the other, for perswade thy selfe that thou shalt finde Philautus during life ready to comfort thee in thy misfortunes, and succour thee in thy necessitie. Concerning Lucilla, though shee bee fayre, yet is shee not so amiable as my Lucilla, whom sometime I haue bene the terme of three yeares:

gainers: but leaſt compariſons ſhould ſeeme odious, chiefly where both the parties be without compariſon, I will omit that, and ſeeing that we had both rather be talking with them, then tatling of them, we will immediately go to them. And truely Euphues, I am not a little glad, that I ſhall haue thee not only a comfort in my life, but alſo a companion in my loue: As thou haſt bene wiſe in thy choyce, ſo I hope thou ſhalt be fortunate in thy chaunce. Liuia is a wenche of more wit then beautie, Lucilla of more beautie then witte, both of more honeſtie then honour, and yet both of ſuch honour, as in all Naples there is not one in birth to be compared vnto any of them. Vnto which therefore haue we to reioyce in our choyce. Touching our acceſſe, be thou ſecure, I will flappe Ferardo in the mouth with ſome conceit, and fill his olde head ſo ful of new fables, that thou ſhalt rather be earneſtly intreated to repayre to his houſe, then eaſily intreated to leaue it. As olde men are verye ſuſpitious to miſtruſt euery thing, ſo are they verye credulous to beleeue anye thing, the blinde man doth eate many a Flye, yea, but ſayde Euphues, take heede my Philautus, that thou thy ſelfe ſwallow not a Gudgen, which woorde Philautus did not marke vntill he had almoſt digeſted it. Wel ſaid Euphues, let vs goe deuoutly to the ſhrine of our Saintes, there to offer our deuotion, for my bookes teach me, that ſuch a wound muſt be healed where it was firſt hurt, & for this diſeaſe we will vſe a common remedie, but yet conſtrayning, The eye that blinded thee, ſhall make thee ſee, the Scorpion that ſtong thee ſhall heale thee, & there for hath a ſhorte cure, let vs goe: to the which Euphues conſented willingly, ſmiling to himſelf to ſee how he had brought Philautus into a ſoles Paradiſe.

Here you may ſee Gentlemen; the falſehode in falſe louſhippe, the fraude in friendſhippe, the painted ſheath with the leaden dagger, the fayre wordes that make ſoles faine: but I will not trouble you with ſuperfluous

...ation, betin whom I feare me I haue ben tedious, both the bare discourse of this rude historie.

Philautus and Euphues repayred to the house of Fe-lardo, where they found Fidessa Lucilla and Iulia, all accompanyed with other Gentlewomen, neyther being sole nor still employed, but playing at Cardes. But when Lucilla beheld Euphues, shee could scarcely cole time her selfe from inhancing him, had not vnmanly shamefastnesse and Philautus his presence staid her tong.

Euphues on the other side, was fallen into such a traunce, that he haue not the power either to salute himselfe, or salute the Gentlewomen. At the last Lucilla begunne as one that best might be holde, on this maner.

Gentlemen although your long absence, gaue me ofte ...on to thinke you disliked your last entertainment, yet your returning at the last hath cut off my former suspition: And by so much the more you are welcome, by how much the more you are wished for. But you Gentleman (taking Euphues by the hand) were the rather wished for for that your discourse being left imperfect, caused vs all to long (as women are wont for things that ignorance them) to haue an end thereof. Vnto whom Philautus replyed as followeth.

Fidessa Lucilla, though your curtesie make vs nothing to doubt of our welcome, yet mooueth vs to pinch curtesie, who should first commend my friend, I think he haue neuer better cause then now, and if he should of himselfe, together it might be to renew his talke, as yet vnto his seruice I cannot tell. Euphues taking the tale out of Philautus mouth, answered. Fidessa Lucilla, to recount heerein heere, and to renew the passion of sorrow, I confesse the only cause I tooke my leaue heere, heere I giue thanks for so good entertainment, the which I could not ignore before, as to haue a greater acquain-

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yea, boy when he patron made all things, at the laſt I make man as moſt perfect, thinking nothing could be framed more excellent, yet after him he created a woman, the expreſſe Image of Eternitie, the liuely picture of Nature, the onelye ſtaie for man to behold his imbecilitie, by comparing them with womens perfects ons. Are they not more gentle, more louing, more beautifull then men: Are not men ſo bewitched with their qualities, that they become mad for loue, and women ſo wilie that they doe deteſt luſt.

I am entered into ſo large a field, that I ſhall ſooner want time then plaie, and ſo elope you with diuerſitie of phraſes, that I feare me I am like to inuect women with pride, which yet they haue not, and men with ſpite, which yet I would not. For as the horſe, if he knewe his owne ſtrength, were no doubt to be dreaded, or the Unicorne his proper vertue, were more to be eſteemed: ſo women if they knewe what perfections were in them, I feare me men ſhould neuer winne them to their bookes, or weane them from their minde.

Lucilla began to ſmile, ſaying, in faith Euphues I would haue you ſtaye there, for as the Sunne, when he is at the higheſt, beginneth to go downe; ſo when the praiſes of women are at the beſt, if you leaue not, they will beginne to faile, but Euphues being rapt with the light of his Saint, anſwered, no no Lucilla. But whileſt he was yet ſpeaking, Ferardo entered, whome they all ſeemfully welcommed home, who reuiuing Philautus in the eare, deſires him to accompanie him immediately, without further parleying, proteſting it ſhould be as well for his preferment, as for his owne profite.

Philautus conſenting, Ferardo ſayde vnto his Daughter:

Lucilla, the vrgent affaires I haue in hande, will ſcarſe ſuffer me to tarry with you one houre, yet my returne I hope will be ſo ſhort, that my abſence ſhall not breede

bride the sorrow in the meane season I commit all things into thy custody, wishing thee to vse the accustomable curtesie. And seeing I must take Philautus into me, I will be so bold to crave you gentlemen (his friends) to supple his sores, desiring you to take this homely intertaining for a hearty welcome, and so to passe this time of recreation in honest mirth. And thus I leave you.

Philautus hauing well the cause of this sodaine departure, which was to redeeme certaine landes that were mortgaged in his Fathers time, to the vse of Ferardo, vnto whom that condition had before time promised him his daughter in marriage. But returne we vnto Euphues.

Euphues was surprised with such vnreasonable loue at this straunge event, that he had almost foursen, for seeing his friend to be departed, Ferardo so gone from home, by entertainment newlies set in tune to get the good will of Lucilla. Philautus finding in place conuenient without company, with a holie rouerence and goodly gesture, he began to allaye her in this sort.

Gentlewoman, my acquaintance being so little, I am afraide me greatly, will be lesse for to finde your courtesie the greater, beleeue that my well fauoured face, shadowed with, yeares hath learned longer, I assure thee, the noble minde bewraieth no guile, nor base cause, neither conuerseth any without profit, hauing therefore notice of your bewtifull heart, I am the better yet hartened of my good hope. Be it so Lucilla, that comming to Naples but to such end, as the bee vseth to, not to make any place of abode. I haue found such flames, that I can neither quench them with the water of a cold will, neither coole them with lukewarme. For as the Bay, the more burning newer so high, gnaweth to the euen, as it was vtterly kindled at the rate, neuer leaueth vntill it come at the top

by as one droppe of poyson infecteth it selfe into euery vaine, so affection hauing taught holde of my heart, and the sparkles of loue kindled my desire, will boldenesse (though secretly) digne vp into my heades, and breede it selfe into euery liniue. Wilt you therefore (pardoning abrupt boldnesse) Ladye, that mine eares taste of your pittifull, and bestowe some what of this vnspeakable distresse, but fayre women when one prayseth them for they? deserues, beare that he flatteretly them to obtaine his pretie, I am here prest to yeelde my selfe to suche tryall, as your curtesie in that shall require. Yet will you continually obserue this to iudge of true you, and flatne to iudge your good will, that gold tryed is soone colde: that the Rayne though it bourne bright, is but a blaze: that smoking water if it stand a while, tourneth almost to yce: that Pepper though it bite in the mouth, is colde in the stomacke: that the folly of man, though it try in their wordes, is rarely found in their workes: which things (Lucilla) albeit they be familiar to reprooue the lyghtnesse of some one, yet can they not conclude euery one of lewdnesse: neither ought the continuance of all, to be brought in question, thorough the slipperie of a fewe. For although the Violets enterely almost into euery good, yet he rarely vse the Cedar true. Although the flame Cylindrus at euery Thunder clappe, retyre from the hil, yet the pure flame stoupe boldlyest at the noise: though the rust frette the hardest steele, yet doth it not rate into the Emerauide: though Polypus chaunge his hiew, yet the Salamander keepeth his colour: though Proteus transforme himselfe into euery shape, yet Pigmalion retayneth his olde forme: though Aeneas were to fickle to Dido, yet Troylus was to faythfull to Cresid: though others seeme counterfait in their deedes, yet Lucilla, perswade your selfe, that Euphues will be alwaies currant in his dealynges. But as the true golde is tryed by the touche, the pure linne by the stroake of the yron,

so

to the loyall heart of the faithfull louer, is knowne by the tryall of his Ladyes? whom tryall (Lucilla) if you shall account Euphues worthy, whose loue, her truth shall be as trayed to offer himselfe a sacrifice for your sweete sake, his paine shall be willing to employ hart in your seruice, neither doth he refuse to be trucked any way, vntill he shall be tryed euery way, neither doth he craue credite at the first, but a good continuance, till time his deserts shall be made manifest by his seruice. Thus not blinded by light affection, but dazeled with your rare perfection, I beseech you by your excelling courtesie: I haue vnfolded vnto you my entire loue, desiring you hauing so good leasure, to giue vs friendly an answere, as I may receiue comfort, to your communication.

Lucilla although she were contented to heare this motiue discourse, yet did she seeme to be somewhat displeased. And truly I know not whether it be peculiar to that sexe to dissemble with those whome they most desire, or whether by craft they haue learned quite contrarie to loath that, which inwardly they most loue: yet thus did she cast this in her head, that if she should yeelde at the first assaile, he would thinke her a light huswife: if she should reiect him scornefully, a very haggarde: minding therefore that he should neither take hold of her promise, nor yet vnderstande of her pretensell, she tolde him indifferently, with hope and dispaire, reason and affection, life and death. Yet in the end arguing subtilties vpon certaine questions, they fell to such agreement, as perse Philautus would not haue agreed vnto if he had bene present, yet alwaies keeping her bodie vnstained. And thus she replyed.

GEntleman, as you may suspect me of folowelle in giuing eare to your talke, so maye you condemne me of lightnesse in answering such loues & vertues as you haue made mine eares glowe at the rehearsall of your name, to

haue you galled my heart, with the remembraunce of your folly. Though you came to Naples as a stranger, yet were you welcome to my fathers house as a friend: And can you then so much transgresse the bonds of honour (I will not say of honestie) as to solicite a Lute more sharpe to me then death? I haue hetherto God be thanked liued without suspition of lewdnesse, and shall I now incurre the danger of lewdnesse? What hope can you haue to obteine my loue, seeing yet I could neuer affoord you a good looke? Doe you therefore thinke me easily entised to the bent of your bowe, because I was easily entreated to listē to your late discourse? Do seeing me (as finely you glose) to excell all other in beauty, do ye deeme that I would excede all other in beastlinesse? But yet I am not angry Euphues, but in an agony: For who is he that will fret or fume with one that loueth her, if this loue to delude me be not dissembled. It is that which causeth me most to feare, not that my beutie is inticing vnto my selfe, but that mennes liue eyes watches are beloued through light beliefe; and women are naturally enclined craftely to lead your lyfe. When the store preacheth, the Geese perish. The Crocodile shadoweth greatest treason vnder most pitifull teares; in a kissing mouth there lieth a gauling minde. You haue made so large profer of your seruice, and so fayre promises of fidelitie, that were I not ouer charie of mine honestie, you would inueigle me to shake hands with chastitie. But certes I will either lead a virgins life in earth, (though I lead Apes in hell) or els followe thee rather then thy gifftes: yet am I neither so greedie to refuse thy proffer, neither so pewish to disdaine thy good will: so excellent alwaies are the gifts which are made acceptable by the vertue of the giuer. I did at the first entertaunce discerne thy loue, but yet dissemble it. Thy wanton glaunces, thy scalding sighes, thy louing signes, caused me to blush for shame, and to loue inwardly for feare, least they should

be perceiued of anye. Those vnciuill thoughts, theſe painted practiſes (if I were to be iudge) ſhould ſeeme vnſeemly me: from the traſe of Veſta, to the toyes of Venus. Beſides this, thy cunning grace, thy rare qualities, thy exquiſite perfection, were able to make a ſtonde halfe ſtagfiſhed to tranſgreſſe the bondes of maidenly modeſtie. But God ſhield Lucilla, that thou ſhouldeſt be ſo carleſſe of thine honour, as to commit the ſtate thereof to a ſtranger: I warne thee by me Euphues, to deſpiſe things that be vnſtable, to forgo delightfull practiſes, beleeue me it is prayſe to abſteine from pleaſure.

Thou art not the firſt that hath ſolicited this ſuite, but the firſt that goeth about to ſeduce me, neither diſcreeter thou more then other, but carefull more then anye, neither halfe thou wiſe art to diſcouer thy meaning, but more heare to ſpare thy minde. But thou preferreſt me before thy lawe, thy liuinge, thy life: thou offereſt thy ſelfe a ſacrifice for my ſecuritie, thou preferreſt me the ſupoſe and only ſouereigntie of thy ſeruice. Truly I ſhee very cruell and hard hearted if I ſhould not loue thee hard hearted albeit I am not, but truly loue thee I cannot, whom I doubte to be my lorde.

Moreouer I haue not been bred in the court of Cupide, wherein there be more ſlights then there be ſtarres in Arbon, then Bees in Hybla, then ſtarres in heauen. Beſides this, the common people here in Naples, are not onely both verye ſuſpitious of other mens matters and manners, but alſo very iealous one others mens children & maidens, either therefore defende thy ſences, or deſiſt from thy ſolye.

But why ſhouldeſt thou deſiſt from the one, ſeeing thou canſt cunningly diſſemble the other. My father is now gone to Venice, and as I am vncertaine of his returne, ſo am I not priuie to the cauſe of his trauaile: But yet he is ſo from hence, that he ſeeth me in his abſence.

Knoweſt thou not Euphues, that kings haue long armes

and

and Rulers large treaties: neither let this comfort thee, that at his departure he deputed thee in Philautus place. Although my face cause him to mistrust my loyaltie, yet my faith enforceth him to giue me this libertie: though he be iniurious of my faire hiew, yet is he secure of my firme honestie.

But alaste Euphues, what truth can there be found in a traualer, what stay in a stranger, whose words and bodyes both watch but for a winde, whose feete are euer fleeting, whose faith plighted on the sheare, is couered to periurie, when they hoyst sayle? Who more traiterous to Phillis then Demophoon, yet he a traualer? Who more periured to Dido then Aeneas, and he a stranger? both these Queenes, both they Captiues. Who more false to Ariadne then Theseus, yet he a Sayler. Who more fickle to Medea then Iason, yet he a Starter: both theis daughters to great Princes, both they vnfaithfull of theyr promises. Is it then likely that Euphues will be faithfull to Lucilla, being in Naples but a sojourner? I haue not yet forgotten the inuention (I cannot otherwise terme it) which thou madest against beautie, saieng: it was a deceitfull baite with a deadly hooke, and a sweete poison in a painted pot. Could thou then be so brutish to swallow the baite which will breede thy bane? To swill the drinke that will expire thy date? To imbrace the wight that will worke thy death? But it may be that with the Scorpion thou canst feede on the earth, or with the Crocadile weepe, be fat with poison, or with brandie line in all vanitie. I feare me thou hast a Manicon amongst thee, which is named of the contrarie, that though thou pretend faith in thy words, thou meanest fraud in thy hart: that though thou seeme to prefer loue, thou art inflamed with lust. Was what for that? Though thou haue eaten the flesh of Mallat which breede incontinencie, yet haue I chewed the leafe Cresse, which maintaineth modestie.

Though

Though thou beare in thy bosome the hearbe Araxes, most noysome to virginitie, yet haue I the stone that groweth in the mount Tmolus, the vphalder of chastity. You may Gentlemen account me for a colde Prophet, thus boldely to diuine of your disposition: pardon me Euphues, if in loue I call beyond the Moone, which becometh vs women to enioyne moane. Although I my selfe were neuer burnt wherebie I should dreade the fire, yet the scorching of others in the flames of fancie, warneth me to beware: Though I as yet neuer tried any tempestes, wherebie I should be fearefull, yet haue I read of many that haue ben perished, which causeth me to be carefull: though I am able to conuince none by proofe, yet am I enforced to suspect one vpon probabilities. Alas the silly soules which haue neither wit to decipher the wiles of men, nor wisdome to dissemble our affection, neither craft to traine in young louers, neither courage to withstand their encounters, neither discreation to discerne they? dubling, neither harde hearted to reiect they? complaints: we I say, are sone entised, being by nature simple, and easily entangled, being apt to receiue the impression of loue.

But alas it is both common and lamentable, to behold simplicitie intrapped in subtiltie, & those that haue most might to be infected with most malice. The Spider weaueth the fine web to hang the Fly, the wolfe weareth a faire face to deuoure the Lamb, the Merlin striketh at the Partridge, the Eagle often snappeth at the Flie, men are alwayes laieng baites for women, which are y weaker vessels: but as yet I could neuer heare man by such snares to entrap man. For true it is that men themselues haue by vse obserued, y it must be a hard winter when one Wolfe eateth another.

I haue read, that the Bull hauing eyes to the Ziuge tree, loseth his strength, that the whole heard of Deare stand at the gate if they smell a sweete Apple, that the

Dolphin by the sounde of Musicke is brought to the shoare. And then no mervaile it is, that if the fierce Bull be tamed with the Figge tree, if that women being as weake as sheepe, bee overcome with a Figge: if the wilde Deare be caught with an Apple, that the tame Damozell is wonne with a blossome: if the fierce Dolphin be allured with harmonie, that women being entangled with the melodie of mens speach, faire promises & solempne protestations. But folly it were for me to marke their mischiefes, sith I am neither able, neither they willing to amend theyr manners: it becommeth me rather to shew what our sexe shuld doe, then to open what yours doth.

And seeing I cannot by reason refraine your importunate suite, I will by rigour bone on my selfe, egale you to refraine the meanes. I wold to God Ferardo were in this point like to Lysander, which would not suffer his daughters to weare gorgeous apparell, saieng it would rather make them common then comly. I would it were in Naples a law, which was a custome in Aegypt, that women should alwayes goe bare foote, to the intent they might keepe themselues alwaies at home, ỹ they shuld be euer lyke to the snaile, which hath euer his house on his head. I meane so to mortifie my selfe, that in stede of silkes I will weare sackcloth: for Diches and Bracelets, Lerne and Cawdis: for the Lute, vse the Distaffe: for the Penne, the Needle: for Louers Sonettes, Dauids Psalmes.

But yet I am not so senceleſſe altogether to reiect your seruice: which if I were certeinely assured to proceede of a simple minde, it should not receiue so simple a reward. And what greater triall can I haue of thy simplicitie and truth, then thine owne request, which desireth a tryall. I but in the coldest flint there is hot fire, the Bee that hath honny in his mouth, hath a sting in his taple: the tree that beareth the sweetest fruite, hath a sower

ſower ſap: yea, the woꝛdes of men, though they ſeeme ſmoth as Oile, yet their hearts are as cruked as ỹ ſtalks of Iuie, I would not Euphues that thou ſholdeſt condemne me of rigour, in that I ſeeke to aſſwage thy ſollye by reaſon: but take this by the way, that although as yet I am diſpoſed to like of none, yet whenſoeuer I ſhall loue any, I will not forget thee: in the meane ſeaſon account me thy friend, for thy foe I will neuer be.

Euphues was brought into a great quandarie, and as it were a colde ſhiuering, to heare this newe kinde of kindneſſe: ſuch ſweet meate, ſuch ſowre ſauce, ſuch fayre woꝛdes, ſuch faint pꝛomiſes: ſuch hot loue, ſuch cold deſire: ſuch certeine hope, ſuch doubtfull chaunge, & ſtode like one that had looked on Meduſaes head, and ſo had bene turned into a ſtone.

Lucilla ſeeing him in this pitifull plight, and fearing hée woulde take ſtand if the lure were not caſt out, toke him by the hande, and wringing him ſoftlye with a ſmiling countenaunce, began thus to comfoꝛt him.

Me thinkes Euphues chainging ſo your colour vpon the ſodaine, you will ſone chaunge your coppye: is your minde on your meate, a penie for your thought.

Miſtreſſe (quoth hée) if you woulde buye all my thoughts at that pꝛice, I ſhould neuer be weary of thinking, but ſeeing it is ſo deare, read it and take it for nothing.

It ſeemes to me (ſayde ſhée) that you are in ſome browne ſtudie what coulours you might beſt weare for your Lady.

Indéede Lucilla you leuell ſhꝛewdly at my thought, by the aime of your owne imagination, for you haue giuen vnto me a true louers knot wꝛought of chaungeable ſilke, and you deeme that I am deuiſing howe I might haue my coulours chaungeable alſo, that they might agree: But let this with ſuch toies and deuiſes paſſe, if it

pleaſe you to commaund me any ſeruice, I am heere ready to attend your leaſure. No ſeruice Euphues, but that you keepe ſilence, vntill I haue vttered my minde: and ſecrecie when I haue vnfolded my meaning.

If I ſhould offend in the one I were to bolde, if in the other to beaſtly.

Well then Euphues (ſaid ſhe) ſo it is, that for the hope that I conceiue of thy loyaltie, and the happie ſucceſſe that is lyke to enſue of this our loue, I am content to yéeld thée the place in my heart, which thou deſireſt and deſerueſt aboue all other, which conſent in me, if it may anie wayes bréede thy contentation, ſure I am that it will euery way worke my comfort. But as either thou tendereſt mine honour or thine owne ſafetie, vſe ſuch ſecrecie in this matter, that my Father haue no inckling hereof it before I haue framed his minde fit for our purpoſe. And though women haue ſmall force to ouercome men by reaſon, yet haue they good Fortune to vndermine them by pollicie. The ſoft drops of raine pearce the hard Marble, many ſtrokes ouerthrow the talleſt Oke, a ſlyie woman in time maye make ſuch a breach into a mans heart, as her teares may enter without reſiſtance: then doubt not, but I will ſo vndermine mine olde Father, as quickly I will enioy my new friend. Much Philautus was liked for fathis ſake, but neuer loued for fancie ſake: and this I vow by the faith of a virgin, and by the loue I beare thée (for greater bands to confirme my vowe I haue not) that my father ſhall ſooner martir me in the fire, then marrie me to Philautus.

No, no, Euphues, thou onely haſt wonne me by loue, and ſhalt onely weare me by laive, I force not Philautus his ſurye, ſo I may haue Euphues his friendſhip, neither will I preferre his poſſeſſions before thy perſon, neither eſtéeme better of his landes then of thy loue. Ferardo ſhall ſooner diſherit me of my patrimonie, then diſhonour me in breaking my promiſe.

It is not his great mannors, but thy good manners, that shal make my marriage. In token of which my sincere affection, I giue thee my hand in patone, and my heart for euer to be thy Lucilla. Vnto whom Euphues answered in this manner.

If my tongue were able to vtter the loues that my heart hath conceyued, I feare me though I bee well beloued, yet should I hardly be beleeued. Ah my Lucilla, how much am I bound to thee which preferrest mine vnworthinesse, before thy Fathers wrath: my happinesse, before thine owne misfortune: my loue before thine owne life? How might I excell thee in curtesie, whom no mortall creature can exceede in constancie? I finde it now for a setled truth, which earst I accounted for a vayne talke, that the purple dye will neuer staine, that the pure Christ will neuer lose his fauour, that the greene Laurell will neuer chaunge his colour, that beautie can neuer be blotted with discourtesie. As touching reason in this behalfe, assure thy selfe that I will not so much as talke it to my selfe. Commaund Euphues to runne, to ride, to vndertake any exploit bee it neuer so daungerous; to hazard himselfe in any enterprise, be it neuer so desperate. As they were thus pleasantly conferring the one with the other, Liuia (whom Euphues made his stale) entered into the Parlour, vnto whom Lucilla spake in these tearmes.

Dost thou not laugh Liuia, to see my Ghostly father keepe me here so long at shrift? Truely (answered Liuia) me thinkes that you smile at some pleasant thing, either he is slowe in enquiring of your faultes, or you slack in answering his questions: and thus hauing supper time, they all sate downe, Lucilla well pleased, no man better content then Euphues, who after his repast, hauing no opportunitie to conferre with his loue, had final licence to continue with the gentlewomen any longer, seeing therefore he could finde no meanes to [illegible]

delight, he coyned an excuse to hasten his departure, pro-
mising the next morning to trouble thē again as a guest
more bolde then welcome, although in dēde hē thought
himselfe to be better welcome, in saieng that he would
come.

But as Ferardo went in post, so he returned in hast,
having concluded with Philautus, that the mariage shuld
immediatly be consummated, which wrought such a con-
tent in Philautus, that he was almost in an extasie tho-
rough the extremitie of his passions: such is the fulnes &
force of pleasure, that there is nothing so daungerous, as
the fruition, yet knowing that delaies bring daungers,
although he nothing doubted of Lucilla whom he loued,
yet feared he the fickleness of olde men, which is alwaies
to be mistrusted.

Hē vsed therefore Ferardo to breake with his
Daughter, who being willing to haue the match made,
was content incontinently to procure the meanes:
finding therefore his Daughter at leasure, and having
knowledge of hir former love, spake to hir as followe-
eth.

Deere daughter, as thou hast long time lived a mai-
den, so nowe thou must learne to be a Mother, and as I
haue bene carefull to bring thee vp a Virgin, so am I
nowe desirous to make thee a Wife. Neyther ought
I in this matter to vse anye perswasions, for that may-
dens commonly now a dayes are no sooner borne, but
they beginne to bryde it: neyther to offer any greate
portions, for that thou knowest thou shalt inherit all my
possessions. Mine onely care hath ben hetherto, to matche
thee with such an one, as shoulde bee of good wealth able
to maintaine thee: of great worshippe, able to compare
with thee in birth: of honest conditions, to deserue thy
love: and an Italian borne to enioye my landes. At
the last I haue found one answerable to my desire, a
Gentleman of great reuenewes of a noble progenie, of
honest

honeſt behauiour, of comely perſonage, borne & brought vp in Naples, Philautus (thy friend as I geſſe) thy huſbande Lucilla if thou lyke it, neither canſt thou diſlyke him, who wanteth nothing that ſhould cauſe thy lyking, neither hath any thing that ſhoulde breede thy loathing.

And ſurely I reioyce the more, that thou ſhalt be linked to him in mariage, whom thou haſt loued as I heare being a mayden, neither can there any iarres kindle betweene them wher the mindes be ſo knited, neither any iealouſies ariſe, where loue hath ſo long ben ſetled. Therefore Lucilla, to the ende the deſire of eyther of you, may now be accompliſhed to the delight of you both, I am here come to ratify the contract by ioining hands, which you haue alredy begun betweene your ſelues by ioyning of hearts, that as God doth witneſſe the one in your conſciences, ſo the worlde maye teſtifie the other by your converſations, and therefore Lucilla, make ſuche anſwere to my requeſt, as may lyke me, and ſatiſfie thy friend.

Lucilla abaſhed with this ſodaine ſpeach of hir father, yet bolned by the loue of hir friend, with a comly baſhfulneſſe, anſwered him in this manner.

Reuerend ſir, the ſweetneſſe that I haue founde in the vndefiled ſtate of Virginitie, cauſeth me to loathe the ſower ſauce which is mixed with Patrimonie, and the quiet life which I haue tryed being a Mayden, maketh me to ſhunne the cares that are alwayes incident to a Mother, neither am I ſo wedded to the worlde, that I ſhoulde be moued with great poſſeſſions, neither ſo bewitched with wantonneſſe, that I ſhoulde be contented with any mans propoſition, neyther if I were ſo diſpoſed, would I be ſo proude, to deſire one of noble progenie, or ſo precyſe to chooſe one onely in mine owne conceyt for that commonlye theſe thinges happen all[illegible] to the contrarye. Doe we not ſee the noble [illegible] with the baſe, the riche with the [illegible]

tentines with the Portingales? As loue knoweth no lawes, so it regardeth no conditions: as the louer maketh no pause where he lyketh, so he maketh no conscience of these idle ceremonies. Iu that Philautus is the man that threatneth such bitternesse at my hands, and such courtesie at yours, that he should accompt me his wife before he woo me, certaine he is lyke to make his reckoning twice, because he reckeneth without his Hostes. And in this Philautus would either shew himselfe of great wisedome to perswade, or me of great lyghtnesse to be allured: although the Load-stone draw yron, yet it cannot draw golde: though the Iet gather up the straw, yet can it not take up the pure steele. Although Philautus thinke himselfe of vertue sufficient to winne his louer, yet shall he not obtaine Lucilla. I cannot but smile to heare that a mariage should be solemnized, where neuer was anye mention of allaring, and that the wooing should be a day after the wedding.

Certes if when I loked merily on Philautus he deemed it in the way of martage, or if seeing me disposed to iest, hee tooke me in good earnest: then sure he might gather some presumption of my loue, but no promise. But me thinkes it is good reason, that I should bee at mine owne byddall, & not giuen in the Church before I knowe the Bridegroome. Therefore dere Father in mine opinion, as there can be no bargaine where both be not agreed, neyther any Indentures sealed, where the one will not consent: so can there be no contract, where both be not content: no banes aske lawfully, where one of the parties forbiddeth them: no mariage made, where no match is meant. But I will hereafter frame my selfe to bee coye, seeing I am claymed for a wife because I haue been courteous: and giue my selfe to melancholy, seeing I am accounted merie in that I haue bene merry. And if euery Gentleman be made of the mettall that Philautus is, then I feare I shall be challenged of as many as I haue

bled

vsed to company with, and is a common iade to al those that haue commonly resorted hether.

My duetie therefore euer reserued, I heere on my knees forbeare Philautus for my husband, although I accept him for my friende, and seing I shall hardly be induced euer to match with anye, I beseech you, if by your father lye lone I shall be compelled, that I may match with such a one as both I may loue, and you may lyke.

Ferardo being a graue and wise Gentleman, although hee were thoroughly angry, yet he dissembled his furye, to the ende he might by craft discouer his fancie, and whispering Philautus in the eare, (who stode as though he had a flea in his eare,) desired him to keepe silence, vntill he had vndermined his by subtiltie, which Philautus hauing graunted, Ferardo beganne to flit his daughter with this deuice. Lucilla, thy colour betweth thee to be in a great choller, and thy hotte wordes bewraye thy heate wrathe: but be patient, seing all my talke was onely to trye thee; I am neyther so vnnaturall to wreake thee against thine owne will, neither so malicious to wedde thee to anye against thine owne lyking: for well I know what iarres, what iealousie, what strife, what mockes ensue, where the matche is made rather by compulsion of the parents, then by the consent of the parties: neyther doe I lyke thee the lesse in that thou lykest Philautus so lyttle, neyther can Philautus loue thee the worse in that thou loueth thy selfe so well, wishing rather to frame to thy chaunce, then to the choyce of anye other. But this grieueth me most, that thou art almost vowed to the payne order of the vestall virgins, despising, or at the least not desiring the sacred bondes of Iuno, hir bedde. If thy Mother had ben of that minde when she was a mayden, thou haddest not nowe bene borne, to be of this mynde to be a Nunne. Way with thy selfe what slender profite they haue

to the Common-wealth, what light pleasure to themselues, what great griefe to their parents, which ioye most in their offspring, and desire most to enioy the noble and blessed name of a Graund father. Thou knowest that the tallest Athe is cutte downe for fuell, because it beareth no good fruite, that the Cowe that giues no milke is brought to the slaughter: that the Drone that gathereth no Honny is contemned: that the woman that maketh hir selfe barren by not marying, is accounted among the Grecian Ladyes worse then a carion, as Homere reporteth.

Therefore Lucilla, if thou haue any care to be a comfort to my hoarye haires, or a commoditie to the Common weale, frame thy selfe to that honourable estate of Patrimony, which was sanctified in Paradise, allowed of the Patriarches, hallowed of the olde Prophets, and commended of all persons. If thou lyke anye, be not ashamed to tell it me, which onely am to exhort thee, yea and as much as in me lyeth to commaunde thee to loue one: If he be base, thy bloud will make him noble: If beggerly, thy goods shall make him wealthy: If a straunger, thy freedome may enfraunchile him: If he be young, he is the more fitter to be thy Phere: If he be olde, the lyker to thine aged Father. For I hadde rather thou shouldest lead a lyfe to thine owne liking in earth, then to thy great torments leade Apes in hell. Be bold therefore to make me partener of thy desire, which will be partaker of thy disease: yea, and a furtherer of thy delights, as farre as either my friends, or my lands, or my lyfe will stretch.

Lucilla perceiuing the drift of the olde Fore hir Father, wayed with hir self what was best to be done, at the last not waieing thy fathers ill will, but encouraged by loue, shaped him an answere, which pleased Fernando but a little, and pinched Philautus on the persons sore, on this maner.

Dere

Deere Father Ferardo, although I se the haite now laye to catche mee, yet I am content to swallowe the hooke, neither are you more desirous to take me napping, then I willing to confesse my meaning. So it is, that loue hath as well inueigled me as others, which makes it as straunge as I. Neither do I loue him so vnaunsly, that I should be ashamed of his name, neither is his personage so meane, that I should loue him shamefully: It is Euphues that lately arriued here at Naples, that hath battered the bulwarke of my breast, & shall shortly enter as conquerour into my bosome. What his wealth is, I vtterly knowe it not, ware it what his liuing is, all Naples doth know it, and wonder at it: neither haue I been curious to enquire of his progenitors, for that I knowe, so noble a minde could take no originall but from a noble man, for as no bird can looke against the Sun but those that be bred of the Eagle, neyther any hawke soare so high as ỳ brood of the Hobby, so no wight can haue such excellent qualities, except he descend of a noble race, neyther be of so high capacitie, vnlesse he liue of a high progenie. And I hope Philautus will not be my foe, seeing I haue chosen his deere friend, neither you father be displeased, in ỳ Philautus is displaced, you nede not muse that I should so sodainly be entangled, loue giues no reason of choice, neither will it suffer any repulse. Myrrha was enamoured of hir naturall Father, Byblis of hir Brother, Phædra of hir sonne in lawe: If Nature can no way withstand the furie of affection: howe shoulde it be stayed by wisedome.

Ferardo interrupting hir in the middle of hir discourse, although hee were moued with inwarde grudge, yet hee wisely repressed his anger, knowing that sharpe words would but sharpen hir froward will, and thus answered hir briefly.

Lucilla, as I am not presently to graunt my good will, so meane I not to reprehende thy choyce, yet aduise-

willeth me to parle, vntill I haue called what maye happen to my remembrance, and warneth thee to bee circumspect, least thy rash conceite bring a sharpe repentaunce. As for your Philautus, I wouldo not haue you dispayre, saying a woman doth oftentimes chaunge her desire. Vnto whom Philautus in few words made answere.

Certainely Ferardo, I take the lesse griefe, in that I see hir so greedie after Euphues, and by so much the more I am content to leaue my sute, by how much the more she seemeth to disdaine my seruice: but as for hope, because I would not by any meanes fall one dram therefrom. I will abiure all places of hir abode and loathe hir companye, whose countenaunce I haue so much loued: as for Euphues, and there staying his speach, he flang out of the doores, and repayring to his lodging, vttered these words.

O my most dissembling wretch Euphues, O counterfaite companion, couldest thou vnder the shewe of a friendly friend, cloake the malice of a mortall foe? Vnder the couloure of simplicitie, shrowde the Image of deceite? Is thy Liuia, tourned to my Lucilla? thy loue to my loue? thy deuotion to my Saint? Is this the curtesie of Athens, the cauilling of Scholliers, the craftes of Grecians? Couldest thou not remember Philautus, that Greece is neuer without some wily Vlisses, neuer void of some Synon, neuer to seeke of some deceiptfull shifter? Is it not commonly said of Grecians, that craft commeth to them by kinde, that they learne to deceiue in their cradell? Why then did his pretended courtesie bewitch thee with such credulitie? Shall my good will be the cause of his ill will? Because I was content to be his friende, thought he me meete to be made his foole?

I see now, that as the fish Scolopidus in the flood Araris, at the warning of the Moone is as white as the driuen snow, and at the beginning as blacke as the burnt coale:

coale: to Euphues which at the first increasing of our familiaritie, was very zealous, is now at the last cast become most faithlesse.

But why rather exclaime I not against Lucilla, whose wanton lookes caused Euphues to violate his plyghted faith? Ah wretched wench, canst thou be so light of loue, as to chaunge with euery winde? so inconstaunt as to prefer a newe louer before thine olde friend? Ah well I wot that a new broome sweepeth cleane, and a new garment maketh the leaue off the olde, though it be fitter, and new wiues causeth thee to forsake the olde though it be better: much like to the men in the Ilande Scyrum, which pull vp the olde tree when they see the young begin to spring, and not vnlike vnto the widow of Lesbos, which chaunged all her olde golde for new glasse.

Haue I serued thee three yeares faithfully, and am I serued so vnkindly? Shall the fruit of my desire, be tourned to disdaine? But vnlesse Euphues had inueigled thee, thou hadst yet ben constant: yea, but if Euphues had not seene thee willing to be wonne, he would neuer haue woed thee: but had not Euphues entised thee with fayre wordes, thou wouldest neuer haue loued him: but hadst thou not giuen him faire lookes, he woulde neuer haue liked thee: I but Euphues gaue the onset: I but Lucilla gaue the occasion: I, but Euphues first brake his minde: I, but Lucilla first bewrayed her meaning. Lady why doe I about to excuse anye of them, seeing I haue inough cause to accuse them both. Neither ought I to dispute which of them hath proffered me the greatest vilanie, sith that either of them hath cõmitted periurie. But although they haue found me dull in perceiuing their falshod, they shall not finde me slacke in reuenging their folly. As for Lucilla, seeing I meane altogether to forget her, I meane also to forgiue her, least in seeking meanes to be reuenged, mine olde desire be renued.

Philautus hauing thus discoursed with himselfe, be-

began to write to Euphues as followeth.

Although hetherto Euphues, I haue thinned thee in my heart as a trustie friende, I will shunne thee hereafter as a trothlesse foe, and although I cannot see in thee lesse wit then I was woont, yet see I finde lesse honestie. I perceiue at the last (although being deceiued it be to late) that Pulse though it be sweete in the mouth, is sower in the stomacke: that the leafe of the Cedar tree, though it be faire to be seene, yet the sirop depriueth sight: a friendship though it be plighted by shaking the hand, yet it is shaken off by fraude of the heart. But thou hast not much to boast of, for as thou hast woonne a fickle Lady, so hast thou lost a faithfull friend.

How canst thou be secure of her constancie, when thou hast had such triall of her lightnesse? How canst thou assure thy selfe that she will be faithful to thee, which hath ben faithlesse to me? Ah Euphues, let not my credulitie be an occasion hereafter for thee to practise the like cruelty. Remember this, that yet there hath neuer ben any faithlesse to his friende, that hath not also bene fruitlesse to his God. But I waye the trecherie the lesse, in that it commeth from a Grecian, in whom is no troth. Though I be too weake to wraste for a reuenge, yet God, who permitteth no guile to be guiltlesse, will shortly requite this iniurie: though Philautus haue no pollicie to undermine thee, yet thine owne practises will be sufficient to ouerthrow thee.

Couldest thou Euphues for the loue of a fruitlesse pleasure, violate the league of faithfull friendship? Didst thou way more the entising lookes of a lewde Wench, then the entire loue of a totall friend? If thou diddest determine with thy selfe at the first to be false, why diddest thou sweare to be true? If to be true, why art thou false? If thou wast minded both falsely and forgedly to deceiue me, why didst thou flatter and dissemble with me at the first? If to loue me, why dost thou flinch at the last? If the

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sacred hands of vanitie did delight thee, why didest thou breake them: If dislike thee, why didst thou praise them: Dost thou not know that a perfect friend should be like the Glasewome, which shineth most bright in the dark, or lyke the pure Frankensence, which smelleth most sweet when it is in the fire: or at the least not vnlike to the damaske Rose, which is sweeter in the Still, then on the stalke: But thou Euphues, dost rather resemble the swallow, which in the Summer creepeth vnder the eues of euery house, and in the Winter leaueth nothing but durt behinde her: or the Humble Bee, which hauing sucked Honnie out of the fayre flowre doth leaue it, and loath it: or the Spider which in the finest web doth hang the fairest flie. Dost thou thinke Euphues that thy craft in betraieng me, shall any whit coole my courage in reuenging thy villany: or that a Gentleman of Naples will put vp such an iniurie at the handes of a Scholler? And if I doe, it is not for want of strength to maintaine my iust quarrell, but of will, which thinketh scorne to get so baine a conquest. I knowe that Menelaus for his tenne yeares warre, endured ten yeares woe, that after all his strife, he wanne but a strumpet, that for all his trauaile, hee reduced (I cannot say reclaimed) but a straggeler: which was as much in my iudgement, as to strine for a broken glasse which is good for nothing: I wish thee rather Menelaus care, then my selfe his conquest, that thou being deluded by Lucilla, mayst rather knowe what it is to be deceiued, then I hauing conquered thee, should proue what it were to bring backe a dissembler.

Seeing therefore there cannot greater reuenge light vppon thee, then that as thou hast reaped where an other hath sowen, so another may reape that which thou hast reaped, I will praye that thou mayst be measured vnto with the lyke measure that thou hast meaten vnto others: that as thou hast thought it no conscience to betraye me, so others may deeme it

it no dishonestie to deceiue thee: that as Lucilla made it a light matter to forsweare her olde friende Philautus, so she maye make it a mocke to forsake her newe phære Euphues. Which if it come to passe, as it is like by my compasse, then shalt thou see the troubles and feele the torments which thou hast already throwne into the hearts and eyes of others.

Thus hoping shortlye to see thee as hopelesse, as my selfe is hapelesse, I wish my wish were as effectually ended, as it is heartely looked for. And so I leaue thee.

Thine once,
Philautus.

Philautus dispatching a messenger with this letter spædely to Euphues, went into the fields to walke there, either to digest his choler or chew vpon his melancholy. But Euphues hauing read the contents, was well content, setting his talke at naught, and aunswering his taunts in these gibing termes.

I Remember Philautus how valiantly Aiax boasted in the feates of armes, yet Vlysses bare awaye the armour: and it maye be that though thou take of thine owne courage, thou maist easily lose the conquest. Dost thou thinke Euphues such a dullard, that he is not able to withstand thy courage, or such a dullard that hee cannot discrie thy craft. Alas good soule, it fareth with thee, as with the henne, which when the Buttocke hath caught her chicken, beginneth to tackle, and thou hauing lost thy louer beginnest to prattle. Truly Philautus I am in this point of Euripides his minde, who thinks it lawfull for the desire of a kingdome to transgresse the bonds of honestie, and for the loue of a Lady to violate & breake the bonds of amitie.

The friendship betweene man and man, as it is common, so is it of course betweene man and woman, as it

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it is seldome, so is it sincere, the one proceedeth of the similitude of manners, the other of the sincerities of the hart: if thou hadst learned ỳ first point of hawking, thou wouldest haue learned to haue held fast, or the first note of Descant, thou wouldest haue kept thy Sol, Fa, to thy selfe.

But thou canst blame me no more of follye, in leauing thee to loue Lucilla, then thou maist reproue him of follisnesse, that hauing a Sparowe in his hande, letteth her goe to catch the Pheasant, or him of vnskilfulnesse that seeing the Heron, leaueth to leuell his shot at the Stockdoue, or that woman of coynesse, that hauing a dead Rose in her bosome, throweth it away to gather ỳ fresh violet. Loue knoweth no lawes: Did not Iupiter transforme himselfe into the shape of Amphitrio, to imbrace Alcmæna? Into the forme of a Swan to enioy Lædæ? Into a Bull to beguile Io: Into a showre of gold to winne Danae: Did not Neptune chaunge himselfe into a Heifer, a Ramme, a Flood, a Dolphin, onelye for the loue of those he lusted after? Did not Apollo conuert himselfe into a Shepheard, into a Birde, into a Lyon, for the desire he hadde to heale his disease. If the Gods thought no scorne to become beastes to obteyne their best beloued, shall Euphues be so nice in chaunging his coppie, to gaine his Lawye? No, no, he that cannot dissemble in loue, is not worthy to liue. I am of this minde, ỳ both might and malice, deceipt and trecherie, all periury, any impietie may lawfully be comitted in loue, which is lawlesse.

In that thou arguest Lucilla of lyghtnesse, thy will hangs in the light of thy wit: Dost thou not know ỳ the weake stomack if it be cloyed with one diet doth loathe sweete? That ỳ Clownes Garlike cannot ease the courtiers disease, so well as the pure Triacle, that far fet and deere bought is good for Ladies? That Euphues being a more daintie morsell then Philautus ought better to be

accepted: Tush Philautus set thy heart at rest, for thy hap willeth thee to give over all hope both of my friendship, and her loue: as for reuenge, thou art not so able to lend a blow as I to ward it: neither more venterous to challenge the combat, then I valiant to aunswere the quarrell. As Lucilla was caught by fraud, so shal she be kept by force: & as thou wast too simple to espie my craft, so I thinke thou wilt be too weake to withstand my courage: if thy reuenge stand onely vpon thy wish, thou shalt neuer liue to see my woe, or to haue thy will, and so farewell.

Euphues.

This letter being dispatched, Euphues sent it, and Philautus read it, who disdayning those proude tearmes, disdained also to answere them, being ready to ride with Ferardo.

Euphues hauing for a space absented himselfe from the house of Ferardo, because he was at home, longed sore to see Lucilla, which now opportunitie offered vnto him, Ferardo being gone againe to Venice with Philautus, but in his absence one Curio a Gentleman of Naples, of lyttle wealth and lesse wit, haunted Lucilla her company, and so enchanted her, that Euphues was also cast of with Philautus, which thing being vnknown to Euphues, caused him the sooner to make his repaire to the presence of his Lady, whom he finding in her muses, began pleasantly to salute in this manner.

Mistresse Lucilla, although my long absence might breede your iust anger, (for that louers desire nothing so much as often meeting) yet I hope my presence will dissolue your cholar (for that louers are soone pleased, when of their wishes they be fully possessed.) My absence is the rather to be excused, in that your father hath ben alwaies at home, whose frownes seemed to threaten my ill fortune, & my presence at this present the better to be

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accepted in that I haue made such speedy repaire to your presence.

Unto whom Lucilla answered with this gibe.

Truly Euphues you haue miss the cushion, for I was neyther angrie with your longe absence, neyther am I well pleased at your presence, the one gaue me rather a good hope hereafter neuer to see you, the other giueth me a greater occasion to abhorre you.

Euphues being nipped on the head, with a pale countenance, as though his soule had forsaken his bodie, replyed as followeth.

If this sodeine chaunge Lucilla, proceed of any desert of mine, I am here not onely to answere the fact, but also to make amends for my fault: if of any new motion or minde to forsake your new friende, I am rather to lament your inconstancie then reuenge it: but I hope that such hotte loue cannot bee so soone colde, neyther such sure fayth be rewarded with so sodeine forgetfulnesse.

Lucilla not ashamed to confesse her folly, answered him with this frump.

Sir, whether your deserts or my desire haue wrought this chaunge, it will bote you little to know, neither doe I craue amendes, neither feare reuenge: as for feruent loue, you know there is no fire so hot but it is quenched with water, neither affection so strong but it is weakened with reason, let this suffice thee, that thou knowe I care not for thee.

Indeede sayd (Euphues) to know the cause of your alteration would bote me little, seeing the effect taketh such force. I haue heard that women either loue entirelye or hate deadlye, and seeing you haue put me out of doubte of the one, I must needes perswade my selfe of the other.

This chaunge will cause Philautus to laugh me to

scorne, and double thy lightnesse in turning so often. Such was the hope that I conceiued of thy constancie, that I spared not in all places to blaze thy loyaltie, but now my rash conceipt will proue me a lyar, and thee a light huswife.

Nay (sayd Lucilla) now shalt thou not laugh Philautus to scorne, seeing you haue both drunke of one cup: in miserie Euphues it is great comfort to haue a companion. I doubt not, but that you will both conspire against me to worke some mischiefe, although I nothing feare your malice: whosoeuer accounteth you a lyar for praising me, may also deeme you a lecher for being enamoured of me: and whosoeuer iudgeth me light in forsaking of you, may thinke thee as leud in louing of me: for thou that thoughtest it lawful to deceiue thy friend, must take no scorne to be deceiued of thy foe.

Then I perceiue Lucilla (sayd hee) that I was made thy stale, & Philautus thy laughing stocke: whose friendship (I must confesse indeede) I haue refused to obteyne thy fauour: and sithens another hath won that we both haue lost, I am content for my part, neither ought I to be greeued seeing thou art fickle.

Certes Euphues (said Lucilla) you spend your winde in waste, for your welcome is but small and your cheere is like to be lesse, fancie giueth no reason of her chaunge, neither will be controlled for any choice: this is therefore to warne you, ỹ from hence forth you neither solicite this sute, neither offer any more your seruice: I haue chose one (I must needs confesse) neither to be compared to Philautus in wealth, nor to thee in witte, neither in birth to the worst of you both: I thinke God gaue it mee for a iust plague in renouncing Philautus, and chosing thee, and hereafter I am an example to all women of lightnesse, I am like also to be a mirrour to them all of vnhappinesse, which ill lucke I must take, by so much the more patiently, by how much ỹ more I acknowledge my

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saide to haue deserued it worthely.

Well Lucilla (answered Euphues) this case braideth my sorrowe the more, in that it is so sodaine, and by so much the more I lament it, by howe much the lesse I looked for it. In that my welcome is so colde, and my cheere so simple, it nothing toucheth me, seeing your fury is so hot, & my misfortune so great, that I am neither willing to receiue it, nor you to bestowe it: if traict of time, or want of triall had caused this Metamorphosis, my griefe had bene more tollerable, and your slacking more excusable, but comming in a moment, vndeserued, vnlooked for, vnthought off, it increaseth my sorrow and thy shame.

Euphues (quoth shee) you make a long Harueſt for a little corne, and angle for the fish that is already caught. Curio, yea, Curio is he that hath my loue at his pleasure, and shall also haue my life at his commaundement, and although you deeme him vnworthy to enioy that, which earst you accounted no wight worthy to imbrace, yet seeing I esteeme him more worthy then any, he is to be reputed as chiefe. The Wolfe chooseth him for hir make, that hath or doth indure most trauaile for hir sake. Venus was content to take ỳ black Smith with his powle sote. Cornelia here in Naples, disdayned not to loue a rude Miller.

As for changing, did not Helen the pearle of Greece thy countrywoman, first take Menelaus, then Theseus, and last of all Paris? If brute beasts giue vs ensamples that thole are most to be lyked, of whome wee are best beloued, or if the Princesse of beauty Venus, and thy heyres Helene and Cornelia, shewe that our affection standeth on our free will, then am I rather to be excused then accused. Therefore good Euphues bee as merye as you may be, for time may so tourne, that ouer againe you may be.

May Lucill (sayde he) my Harueſt shall craue, seeing

others haue reaped my Corne, for angling for the Fish that is already caught, that were but meere folly. But in my minde if you be a Fishe, you are eyther an Eele, which as soone as one hath holde on hir tayle, will slippe out of his hand, or els a Minnow which will be niblyng at euery bait, but neuer biting: But what Fish so euer you be, you haue made both mée and Philautus to swallow a Gudgen.

If Curio be the person, I woulde neyther wish thée a greater plague, nor him a deadlyer poyson. I for my part thinke him worthy of thée, & thou vnworthy of him, for although he be in body deformed, in minde foolish, an innocent borne, a begger by misfortune, yet doth hée deserue a better then thy selfe, whose corrupt manners hath stayned thy heauenly hiew, whose light behauiour, hath dimmed the lights of thy beautie, whose vnconstant minde hath betrayed the innocencie of so many a Gentleman.

And in that you bring in the example of a Beast, to confirme your follye, you shewe therein your beastly disposition, which is readye to followe such beastlinesse. But Venus played false: and what for that? Séeing hir lightnesse serued for an example, I woulde wish thou mightest trye hir punishment for a rewarde, that béeing openly taken in an yron nette, all the worlde might iudge whether thou be fish or flesh: and certes in my minde no angle will holde thée, it must be a net. Cornelia loued a Piller, and thou a Piler, can hir follye excuse thy fault? Helen of Greece my countrey woman borne, but thine by profession, chaunged and rechaunged at hir pleasure, I graunt: Shall the lewdnesse of others animate thée in thy lightnesse? Why then doest thou not haunt the stewes, because Lais frequented them? Why doest thou not loue a Bull, séeing Pasiphàe loued one? Why art thou not enamoured of thy Father, knowing that Myrrha was so inwardly?

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These are set downe, that we viewing their incontinencie, should flye the lyke impudencie, not followe the like excesse, neither can they excuse thée of any inconstancie. Perrye I will be as I may, but if I may hereafter as thou meanest, I will not, and therefore fare well Lucilla, the most inconstant that ever was nursed in Naples, fare well Naples, the most cursed Towne in all Italy, and women all fare well.

Euphues having thus giuen hir his last farewell, yet beeing solitarie, began a fresh to recount his sorrowe on this manner.

Ah Euphues, into what misfortune art thou brought? In what sodayne miserye art thou wrapped? It is lyke to fare with thée as with the Eagle, which dyeth neyther for age, nor with sickneſſe, but with famine, for although thy stomacke hunger, yet thy heart will not suffer thée to eate. And why shouldest thou torment thy selfe for one, in whom is neither faith, nor fervencie? O counterfaite loue of women, Oh inconstant Sex. I haue lost Philautus, I haue lost Lucilla: I haue lost that which I shall hardlye finde agayne, a faithfull friend. Ah foolish Euphues, why diddest thou leaue Athens the nurse of wisdome, to inhabite Naples the nourisher of wantonneſſe. Had it not bene better for thée to haue eaten Salt with the Philosophers in Greece, then Sugar with the Courtiers of Italy?

But beholde the course of youth which alwayes inclineth to pleasure, I forsake mine olde companions to search for newe friendes, I reiected the graue and fatherlye counsayle of Eubulus, to followe the brayneſſicke humour of mine owne will. I addicted my selfe wholye to the seruice of women, to spende my lyfe in the lappes of Ladyes, my landes in maintenaunce of brauerie, my witte in the vanities of idle Sonnettes. I had thought that women hadde bene as wise men, that is, true, faithfull, zealous, constaunt, but I perceiue they

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be rather woe vnto men, by their falsehode, ielousie, and inconstancie. I was halfe perswaded that they were made of the perfection of men, and would be comforters, but nowe I see they haue tasted of the infection of the Serpent, and will bee corasiues: The Phisition sayth, it is daungerous to minister Phisicke vnto the Patient that hath a colde stomack and a hot liuer, least in giuing warmth to the one he inflame ye other: so verily it is hard to deale with a woman, whose wordes seeme feruent, whose heart is congealed into hardnes, least trusting their outward talke, he be betrayed with their inwarde trechery. I will to Athens, ther to tosse my bookes, no more in Naples to liue with faire lokes. I will so frame my self, as all youth hereafter shal rather reioice to see mine amendement, then be animated to follow my former life. Philosophie, Phisick, Diuinitie, shall be my study. O the hidden secretes of Nature, the expresse Image of morall vertues, the equall ballance of Iustice, the medicines to heale all diseases how they beginne to delyght mee. The Axiomaes of Aristotle, the Maxims of Iustinian, the Aphorismes of Galen, haue so daintily made such a breache into my minde, that I seeme onely to desire them, which did onelye earst detest them. If witte bee imployed in the honest studie of learning, what thing so precious as wit? If in the idle trade of loue, what thing more pestilent then wit?

The proofe of late hath bene verefied in me, whome Nature hath indued with a lyttle witte, which I haue abused with an obstinate will: most true it is that the thing the better it is, the greater is the abuse, and that there is nothing but thorough the malyce of man maye be abused.

Doth not the fire (an element so necessary that without it man cannot liue) as wel burne the house, as burn in the house, if it be abused? Doth not Treacle as well poyson as helpe if it be taken out of time? Doeth not wine,

white, if it be immoderately taken kill the stomacke, enfeeble the liuer, mitigate the drunken? Doth not Physicke destroy if it be not well tempered? Doth not Lawe accuse if it be not rightlye interpreted? Doeth not Diuinitie condemne if it be not faithfully construed? Is not poyson taken out of the Honnysuckle by the spider, Vermine out of the Rose by the Canker, Vinegre out of the Grape tree by the Scorpion? Euen so the greatest witte is drawen out of the greatest wit, if it be abused by will, or entangled with the worlde, or inueigled with women.

But seeing I see mine owne imperfections, I will endeuour my selfe to amend all that is past, and to be a mirrour of godlynesse hereafter. The Rose though a little it be eaten with the Canker, yet being distilled, yeldeth sweete water: the yron though fretted with the rust, yet being burnt in the fire shineth brighter: & wit although it hath bene eaten with the canker of his owne conceit, and fretted with the rust of vaine loue, yet being purified in the still of wisedome, and tryed in the fire of zeale, will shine bright, and smell sweete, in the nosethrills of all young nouices.

As therefore I gaue a fare well to Lucilla, a fare well to Naples, a fare well to women, so now I doe giue a fare well to the worlde, meaning rather to consecrate my selfe with melancholye, then pine in follye, rather chuse to dye in my Studie amongest my bookes, then to court it in Italy, in the company of Loyes.

Euphues hauing thus debated with himselfe, went to his bed, there either with sleepe to bereue his sences, or with musing to reuolue his ill fortune, to retaine his owne follyes.

But it happened immediately Ferardo to returne home, who hearing this straunge event, was not a little amazed, and was now more resolue to expell Lucilla

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from the lone of Curio, then before to the liking of Philautus. Therefore in all hast with watrie eyes, and a woefull heart, beganne on this manner to reason with his daughter.

Lucilla (daughter I am ashamed to call thée, seeing thou hast neither care of thy Fathers tender affection, nor of thine owne credite) what spirite hath inchaunted thy spirit, that euerye minute thou alterest thy minde? I thought that my hoarie hayres should haue found comfort by thy golden lockes, and my rotten age great ease by thy ripe yeares. But alas I sée in thée neyther wit to order thy doings, neither will to frame thy selfe to discreation, neither the nature of a childe, neither the nurture of a maiden, neither (I cannot without teares speak it) any regard of thine honour, neyther any care of thine honestie.

I am now enforced to remember thy Mothers death, who I thinke was a Prophetesse in hir lyfe, for oftentimes shee woulde saye, that thou haddest more beautie then was conuenient for one that shoulde be honest, and more cockering then was méete for one that shoulde be a Matrone.

Would I had neuer lyued to bée so olde, or thou to bée so obstinate, either woulde I had dyed in my youth in the court, or thou in thy cradle: I would to God that either I had neuer ben born, or thou neuer bred. Is this the comfort ỳ the parent reapeth for all his care? Is obstinacie payed for obedience, stubbernesse rendered for ductie, malicious desperatenesse for filial feare? I perceiue now, that the wise Painter sawe more then the sely parent can, who painted Ione going downeward, saying: it might well descend, but ascend it could neuer. Danaus whome they reporte to bée the Father of fiftie children, had among them all, but one that disobeyed him in a thinge most dishonest: but I that am Father to one more then I woulde bée, although one bée all, haue that

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one moſt diſobedient to me in a requeſt lawfull and reaſonable. If Danaus, ſeeing but one of his daughters without alwe, became himſelfe without mercie, what ſhall Ferardo doe in this caſe, who hath one & all moſt unnaturall to him in a moſt vile caſe? Shall Curio enioy the fruit of my trauailes, poſſeſſe the benefit of my labours, enherite the patrimonie of mine auncetors, who hath neither wiſedome to encreaſe them, nor witte, to kepe them.

Wilt thou Lucilla beſtow thy ſelfe on ſuch an one, as hath neyther comelyneſſe in his bodye, nor knowledge in his minde, nor credite in his Countrey. Oh I woulde thou haddeſt eyther bene euer faithfull to Philautus, or neuer faythleſſe to Euphues, or woulde thou wouldeſt bee moſt ſickle to Curio. As thy beautie hath made thee the blaze of Italy, ſo will thy lyghtneſſe make thee the bye word of the world. O Lucilla, Lucilla, would thou wert leſſe fayre and more fortunate, either of leſſe honour or greater honeſtie: either better minded or ſome buryed.

Shall thine olde Father liue to ſee thee match with a young fole: ſhall my kinde heart be rewarded with ſuch vnkinde hate? Ah Lucilla, thou knoweſt not the care of a father, nor the loue of a childe, and as far thou art from pietie, as I from cruelties.

Nature will not permit me to diſherite my daughter, and yet it will ſuffer thee to diſhonour thy Father. Affection caulleth me to wiſh thy life, and ſhall it entice thee to procure my death? It is mine onelye comfort to ſee thee flourith in thy youth, and it is thine to ſee me lyue in mine age? To conclude, I deſire to lyue to ſee thee proſper, and thou to ſee me periſh. But why call I the effect of this vnnaturalneſſe in thy birth, ſeeing I my ſelfe was the cauſe? I made thee a wanton, and thou haſt made me a fole: I brought thee vp like a cockney, & thou haſt handled me like a cockſcombe (I ſpeake it to mine

owne shame,) I made more of thee then became a father, and thou lesse of me then beseemed a childe. And shal my louing care be cause of thy wicked crueltie? Yea, yea, I am not the first that hath ben to careful, nor the last that shalbe handled so vnkindly: It is common to see fathers too fond, & children too froward. Well Lucilla, the teares which thou seest trickle down my cheekes, and my drops of bloud (which thou canst not see) fall from my heart, enforce me to make an end of my talk, and if thou haue any duetie of a childe, or care of a friend, or curtesie of a straunger, or feeling of a Christian, or humanitie of a reasonable creature, then releale thy Father of griefe, & acquite thy selfe of vngratefulnesse: Otherwise thou shalt but hasten my death, and increase thine owne defame: Which if thou doe, the gaine is mine, and the losse thine and both infinite.

Lucilla either so bewitched that she could not relent, or so wicked that she would not yeld to hir Fathers request, aunswered him on this manner.

Deere Father, as you woulde haue mee to shewe the duetye of a childe, so ought you to shewe the care of a Parent, for as the one standeth in obedience, so the other is grounded vppon reason. You woulde haue mee as I owe duetie to you to loue Curio, & I desire you as you owe mee ame loue, that you suffer me to enioye him. If you accuse mee of vnnaturalnesse in that I yelde not to your request, I am also to condemne you of vnkindnesse in that you graunt not my petition. You obiect I know not what to Curio, but it is the eye of the Maister that fatteth the horse, and the loue of the woman that maketh the man. To giue reason for fancie, were to weigh the fire and measure the winde.

If therefore my delyght be the cause of your death, I thinke my sorowe woulde be an occasion of your solace. And if you be angry because I am pleased, certes I deeme you would be content if I were deceased: which

which it is to be to that you pleasure to bestow your loue, and mine answere your loue, I will tell you what you are an vnkinde Father, and I an vnnaturall childe, you would giue Father either content your selfe with my choice, or els the Lawes of the realme enioyned you to it, the griefe will be mine, and the fault yours, and very intollerable.

Ferardo seeing his daughter to haue neither regard of her honour nor his request, conceiued such an inwarde griefe, that in short space he died, leauing Lucilla the only heire of his lands, and Curio to posselle them, but what end came of her, seeing it is nothing incident to the history of Euphues, it were superfluous to insert it, and so incredible that all women would rather wonder at it, then beleeue it: which euent being so straunge, I had rather leaue them in a muse what it shoulde be, then in a maze in telling what it was.

Philautus hauing intelligence of Euphues his successe, and the falshood of Lucilla, although he began to reioyce at the miserie of his fellow, yet seeing her ficklenes, could not but lament her folly, & pitie his friends misfortune: Thinking that the lightnesse of Lucilla enticed Euphues to so great liking.

Euphues and Philautus hauing conference betweene themselues, calling discourtesie in the teth each of the other, but chiefly noting disloyaltie in the demeanour of Lucilla, after much talke renued their olde friendshippe, both abandoning Lucilla as most abhominable.

Philautus was earnest to haue Euphues tarrye in Naples, & Euphues desirous to haue Philautus to Athens, but ỹ one was so addicted to the court, the other so wedded to the vniuersitie, ỹ each refused the offer of ỹ other, yet this they agréed betweene themselues, that though theyr bodyes were by distaunce of place severed, yet the coniunction of their mindes, should neither be separated by the length of time, or alienated by chaunge of loyle.

I for my part, said Euphues to confirme this league, giue me your hand, and my hart, and so likewise did Philautus, and so shaking hands, they did bidde each other farewell. Euphues to the intent he might bridle the euerlasting roouing affections of Philautus, corrupted with his flattering Paraphrase, which he termed, speaking of card for Philautus, yet generally to be applyed to all louers, which I haue inserted as followeth.

¶ A cobling Card for Philautus, and all fond louers.

Musing with my selfe hauing idle, how I might well be employed (friend Philautus) I could finde nothing either more fit to continue our friendship, or of greater force to dissolue our follye, then to write a remedie for that, which many iudge past cure, for Loue (Philautus) with the which I haue been so tormented that I haue lost my time, thou so troubled, that thou hast forgotte reason, both so mangled with repulse, inueigled by deceipt, and almost murthered by disdaine, that I can neither remember our miseryes without griefe, nor reuelle our mishaps without grones. How wantonly, yea, and how willingly haue we abused our golden time, and mispent our gotten treasure? How curious were we to please our Lady, how careles to displease our Lord? How deuout in turning our Goddesse, how desperate in forgetting our God? My Philautus, if the wasting of our money might not behoue vs, yet the wounding of our mindes should deterre vs, if reason might nothing perswade vs to wisedome, yet shame should prouoke vs to it. If Lucilla reade this trifle, she will straight proclaime Euphues for a trayterous, and saying me turne my tipper, will either thinke me but my Wrangler, or call me out for a controuersie: either conuince me of frailties in bewrayeing their follyes, or condemne me of malice, in arming young men against fleeting mistres. And what then? Though Curio be as hotte as a toaste, yet Euphues is as colde as a clocke, though he be a Cocke of the game, yet Euphues is content to be drawen and cry craake, though Curio be olde hands and swinge, lyke hym, yet Euphues had rather sticke to the sworde, then waue in the scabbard.

I know Curio to be ſteele to the backe, ſtandard bearer to Venus campe, ſworne to the trew, true loue crowne, knight marſhiall to Cupide, and heire apparaunt to his kingdome. But by that time that he hath eaten but one buſhell of ſalt with thee, he ſhall caſt ten quarters of ſorrow in his loue, then ſhall he finde for euery pinte of Honnie, a gallon of Gall: for euery dramme of pleaſure, an ounce of paine: for euerye inch of mirth, an Ell of moane.

And yet Philautus, if there be any man in diſpaire to obtaine his purpoſe: or ſo obſtinate in his opinion, that hauing loſt his freedome by folly, would alſo loſe his life for loue, let him repaire hether, and he ſhall reape ſuch profite, as will either quench his flames, or aſſuage his fury, either cauſe him to renounce his lady as moſt pernicious, or redeeme his libertie as moſt precious. Come therefore to me all ye louers, that haue been deceiued by fancy, the glaſſe of peſtilence: or deluded by women, the gate to perdition, be as earneſt to ſeeke a medicine, as you were eager to runne into a miſchiefe: the earth bringeth forth as well Endiue to delight the people, as Hemlock to endaunger the patient, as well the roſe to diſtill, as the ſpeeth to ſting, as well the Bee to giue honnie, as the ſpider to yeeld poiſon.

If my lords life, Gentlemen haue giuen you offence, let my good counſaple make amends, if by my folly any be allured to luſt, let them by my repentance be drawne to continencie. Achilles Speare could as well heale as hurt, the Scorpion though he ſting, yet he ſtaies the paine, though the heard Nerius poiſon the ſhoue, yet it is a remedie to man againſt poiſon: though I haue inſnared ſome by example, yet I hope I ſhall comfort many by repentance.

Whatſoeuer I ſpeake to men, the ſame alſo I ſpeake to women, I meane not to run with the Hare and holde with the Hound, to carry fire in the one hand and water

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in the other, neither to flatter men as altogether faultles, neither to fall out with women, as altogether guilty, for as I am not minded to pick a thank with the one, so am I not determined to picke a quarrell with the other, if women be not perverse, they shall reape profit by remedy of pleasure. If Phillis were now to take counsell, she would not be so foolish to hang herselfe, neither Dido so fond to die for Aeneas, neither Pasiphae so monstrous to love a Bull, nor Phaedra so unnatural to be enamoured of her sonne.

This is therefore to admonish all young Imps and novices in love, not to blowe the coales of fancie with desire, but to quench them with disdaine. When love tickleth thee, decline it least it kindle thee: rather fall then surfet, rather starve then strive to extende. Though the beginning of love bring delight, the end bringeth destruction. For as the first draught of wine doth comfort the stomach, the second inflame the liver, the third fume into the head: so the first sip of love is pleasant, the second perilous, the third pestilent. If thou perceive thy selfe to be entised with their wanton glances, or allured with their wicked guiles, either enchaunted with their beauty, or mamoured with their braverie, enter with thy selfe into this meditation.

What shall I gaine if I obteine my purpose, may rather what shall I lose in winning my pleasure? If my Lady yeld to be my lover, is it not likely she will be anothers leeman, and if she be a modest Matrone, my labour is lost. This therefore remaineth, either I must pine in cares, or perish with curses.

If she be chast, then is she coye: if light, then is she impudent: if a grave Matrone, who can come here? if a lewde minion, who would meet her? if one of the Vestall Virgins they have vowed virginitie, if one of Venus court they have vowed wantonnesse. If I love one that is faire, it will kindle jealousie, if one that is fonde, it will

conuert me into phrenſie. If ſertile to beare children, my care is encreſed, if barren, my curſe is augmented. If honeſt, I ſhall feare his death, if vnmooueſt, I ſhal be weary of my life.

To what end then ſhall I liue in loue, ſeeing allwaies it is a life more to be feared then death: for all my time ſpalled in ſighs, and worne in ſobs, for all my treaſure ſpent on ietwells, and ſpilt in ſolitie, what recompence ſhall I reape beſides repentance? What other reward ſhall I haue then reproch? What other ſolace then endleſſe ſhame? But happely thou wilt ſay, if I refuſe their curteſie, I ſhall be accounted a Peroch, a Pilliop, taunted and retaunted with checke & checkmate, ſlowted and reſlowted with intollerable glee.

Alas fond fole, art thou ſo pinned to their ſleeues, that thou regardeſt more their babble, then thine owne bliſſe, more their frumps then thine owne welfare? Wilt thou reſemble the kinde Spaniell, which the more he is beaten the fonder he is: or the ſolily Eſſelle, which will neuer alwaye? Doeſt thou not knowe, that women deeme none valiant, vnleſſe he be to deuerous: What they account one a daſtard, if he be not deſperate, a pinch penie if he be not prodigall, if ſilent, a ſot, if full of words, a fole? Peruerſly doe they allwayes thinke of their louers, and talke of them ſomefully, iudging all to be Clownes which be no courtiers, and all to be pinglers that be not courſers.

Seeing therefore the very boſome of loue is ſower, the bud cannot be ſweete: in time preuent daunger, leaſt vntimely thou runne into a thouſand perills.

Search the wounde while it is greene, for late commeth the ſalue, when the ſore feſtereth, and the medycine bringeth double care, when the malady is paſte cure.

Beware of delayes. What leſſe then the graine of muſtardſeed, in time almoſt what thing is greater then

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the ſtalke thereof. The ſlender twigge groweth to a ſtately tree, and that which with the hand might eaſily haue bene pulled vp, will hardly with the axe be hewen downe. The leaſt ſparke if it be not quenched will burſt into a flame, the leaſt Moath in time eateth the thickeſt cloath, and I haue read that in a ſhort ſpace there was a towne in Spaine vndermined with Cunnies, in Theſſalia with Moules, with Frogs in Fraunce, in Affrica with Flies.

If theſe ſilly wormes in tract of time ouerthrowe ſo ſtately Townes, how much more will loue, which creepeth ſecretly into the minde, (as the ruſt doth into the yron, and is not perceiued) conſume the body, yea and confound the ſoule. Deferre not from houre to day, from day to month, from month to yeare, and alwaies remaine in miſerie.

He that to day is not willing, will to morrowe bee more wilfull. But alaſſe it is no more common then lamentable to beholde the tottering eſtate of louers, who thinke by delayes to preuent daungers, with Oyle to quench fire, with ſmoake to cleere the eie ſight. They flatter themſelues with a fainting farewell, deferring ouer vntill to morrowe, when as their morrowe doth alwayes encreaſe their ſorrowe. Let neither theyr amiable countenaunce, neither their painted protestations, neither theyr deceiptfull promiſes allure thee to delayes.

Thinke this with thy ſelfe, that the ſweete ſongs of Calipſo, were ſubtill ſnares to entice Vliſſes, ỹ the Crab then catcheth the Oyſter, when the Sunne ſhineth: that Hiena when ſhe ſpeaketh like a man deuiſeth moſt miſchiefe, that women when they be moſt pleaſant, pretende moſt miſchiefe.

Followe Alexander, which hearing the commendation and ſingular comelyneſſe of the wife of Darius, ſo couragiouſlye withſtoode the aſſaultes of fancye, that

he woulde not so much as take a viewe of her beautie.

Imitate Cyrus a king endued with such continencie, that he loathed to loke on the heauenly hewe of Panthea, and when Araspus told him that she excelled all mortal wights in amiable shew, by so much the more (sayd Cyrus) I ought to refraine from her sight, for if I followe thy counsell in going to her, it may be, I shal desire to continue with her, & by my light affection, neglect my serious affaires. Learne of Romulus to abstaine from wine, be it neuer so delicate: of Agesilaus to despise costly apparell be it neuer so curious, of Diogenes to detest women be they neuer so comely.

He that toucheth Pitch shall be defiled, the fire entereth the sound, the societie with women, breedeth securitie in the soule, & maketh all the sences, senceles. Moreouer take this counsell as an Article of thy Creed, which I meane to follow as the chiefe argument of my faith, y Idlenesse is the onely nourse and nourither of sensuall appetite, the sole maintenance of youthfull affection, the first shaft that Cupid shooteth, in the hot liuer of a heedelesse louer.

I woulde to God I were not able to finde this for a truth by mine owne triall, and I would the example of others Idlenesse hadde caused me rather to auoide that fault, then experience of mine owne folly.

How dissolute haue I bene in striuing against good counsaile? how resolute in standing in mine owne conceipt, how forwarde to wickednesse, howe forwarde to wilfedome? how wanton with to much cockering, how wayward in hearing correction, neyther was I much vnlyke these Abbaye lubbers in my life (though farre vnlyke them in beliefe) which laboured till they were colde, eate till they sweate, and laye in bed till their bones ached. Froward.

Hereof commeth it Gentlemen, that loue creepeth into the minde

ruine by priuie craft, and keepeth his bowe by mayne courage.

The man being idle, the minde is apt to all vncleanneſſe, the minde being voyde of exerciſe, the man is voide of honeſtie: doth not ſ ruſt fret the hardeſt yron, if it be not vſed? Doth not the Moath eate the fineſt garment, if it be not worne? Doth not Moſſe growe on the ſmootheſt ſtone if it be not ſtirred? Doth not tinpietie infect the wiſeſt wit if it be giuen to idleneſſe? Is not ſ ſtarued water ſooner frozen, then the running ſtreame? Is not he that ſitteth more ſubiect to ſleepe, then he that walketh? Doth not common experience make this common vnto vs, that the fatteſt grounde bringeth forth nothing but weedes, if it bee not well tilled, that the ſharpeſt wit enclineth only to wickednes, if it be not exercised? Is it not true which Seneca reporteth, that as too much bending weaketh the Bowe, ſo too much remiſſion ſpoyleth the minde. Beſides this, immoderate ſleepe, immodeſt playe, inſatiable ſwilling of wine, doth ſo weaken the ſenſes, and bewitch the ſoule, that before we feele the motion of loue, we are reſolued into luſt. Eſchew idleneſſe my Philautus, ſo ſhalt thou eaſely vnbend the bowe, and quench the brands of Cupide. Loue, giues place to labour: labour and thou ſhalt neuer lone. Cupide is a crafty childe, ſolowing thoſe at an inch that ſtudie pleaſure, and flieng thoſe ſwiftly that take paines.

Bend thy minde to the Lawe, whereby thou maiſt haue vnderſtanding of olde and auncient cuſtome, defend thy Clyents, enrich thy coſers, and carrye credite in thy Countrey.

If Lawe ſeeme loathſome vnto thee, ſearch the ſecrets of Phiſicke, whereby thou maiſt knowe the hidden natures of hearbes, whereby thou maiſt gather profit to thy purſſe, and pleaſure to thy minde. What can be more requiſite in humane affaires, then for euery feuer be it neuer ſo hot, for euery paſſie be it neuer ſo colde, for euery

infection, be it neuer so straunge, to giue a remedy? The olde verse standeth as yet in his olde vertue. That Galen giueth gods, Iustinian honours.

If thou be so nice, that thou canst no way brooke the pyllules of Phisicke, or so tedious, that thou wilt not beate thy braines about the institutes of the Lawe, conferre all thy studie, all thy time, all thy treasure to the attayning of the sacred and sincere knowledge of diuinitie. By this maist thou bridle thine incontinencie, raine thy affections, refraine thy lust. Here shalt thou beholde as it were in a glasse, that all the glory of man is as the grasse, that all things vnder heauen are but vaine, that our life is but a shadow, a warfare, a pilgrimage, a vapour, a bubble, a blast, of such shortnes, that Dauid saith, it is but a span long: of such sharpnesse, that Iob noteth it replenished with all miseries: of such vncertaintie, that we are no sooner borne, but we are subiect to death: the one foote no sooner on the ground, but the other ready to slip into the graue. Here shalt thou finde ease for thy burdan of sinne, comfort for thy conscience pined with vanitie, mercie, for thine offences by the martyrdome of thy sweete Sauiour.

By this thou shalt be able to instruct those that be weake, to confute those that be obstinate, to confounde those that be erronious, to confirme the faithfull, to comfort the desperate, to cutte off the presumptuous, to saue thine owne soule by thy sure faith, and edifie the hearts of many by thy sound doctrine. If this seeme too straight a dyet for thy straunge diseale, or too holy a profession for so hollowe a person, then imploye thy selfe to martiall feates, to iustes to turneyes, yea, to all torments, rather then to loyter in loue, and spende thy life in the lappes of Ladyes: what more monstrous can ther be, then to see a young man abuse those gifts to his owne shame, which God hath giuen him for his owne preferment?

What greater infamie, then to conferre the sharpe wit

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to the making of lewde Sonets, to the idolatrous worshipping of their Ladyes, to the vaine delights of fancie, to all kinde of vice, as it were against kinde and course of Nature? Is it not folly to shew wit to women, which are neither able nor willing to receyue fruite therof?

Doest thou not know that the tree Siluacenda beareth no fruite in Pharo? That the Persian tree in Rhodes doth onely beare greene, but neuer bring forth Apple. That Amomum and Nardus will onely growe in India, Balsamum only in Syria, that in Rhodes no Eagle will build hir neast, no Dixle line in Crete, no wit spring in y will of women? Mortifie therefore thy affections, and force not Nature against Nature to spring in vaine. Goe into the Countrey, looke to thy grounds, yoake thine Oxen, follow the Plough, graffe thy trees, beholde thy cattell, and deuise with thy selfe, how the increase of them may increase thy profite. In Autumne pull thine Apples, in Sommer giue thy Barnell, in the Spring trimme thy Carpets, in the Winter thy tooles, and thus beginning to delight to be a good husbande, thou shalt begin to detest to be in loue with an idle huswife, when profite shall beginne to fill thy purse with golde, then pleasure shall haue no force to defile thy minde with lust. For honest recreation after the toyle, the hunting or hawking, either rouse the Deere, or vnearth the Pheasant, so shalt thou roote out the remembraunce of thy former loue, and repent thee of thy lasciue lust. And although thy sweete heart binde thee by oath alwayes to holde a Candle at hir shrine, and to offer thy deuotion to thine owne destruction, yet goe, runne, flye into the Countrey, neyther water thou thy plantes, in that thou departest from thy Pigges nye, neither stande in a mammering whether it be best to departe or not: but by how much the more thou art willing to go, by so much the more hasten thy steps, neither faine for thy selfe any friuolous excuse, whereby

whereby thou maiſt learne. Neither let rains nor thunder, neither lightening nor trumpett ſtay thy iourney, and reckon not how thy late paſſed manye myles thou haſt gone, that the weary wearieth, but how many more thou haſt to goe, that prouerb remember. But lolly and franticke louers, will deeme my preceptes harde, and eſteeme my perſwaſions haggarde: I muſt of force confeſſe, that it is a bytter to the ſtomacke of a louer: but a ſhorte to a godly liuer, to ſtaule ouergoe a thouſande pikes, to eſcape tenne thouſande perills. Sower potions being ſounde healthy, ſharpe purgations make ſhorte diſeaſes, and the medicine, the more bitter it is, the more better it is in working. Do heale the boyle we thy ſpurnes, ſcratch tumbling, plonge ouerſe, venter thorough fire and water, leaning nothing vnbought that may get her by money, be it neuer ſo much, or procured by any meanes, be they neuer ſo vnlawfull. Holde many more ought we to hazard all things, for the fauour of minde and quiet of conſcience. And tell me rather loue the ſtrongeſt, when the reaſon is ouer? doe you not know the nature of women, which is grounded onely vpon extremities?

Doe they thinke any man to be ſtout in them, vnleſſe he beare on them? Any to be faithfull vnleſſe they be wauering? Any to be feruent in loue, he be not furious? Any to be cleanly, then learne they him proude, if meane in apparell a ſlouen, if tall a lunge, if ſhort a dwarfe, if white blunt if ſhamefaſt, a coward? Inſomuch as they haue neither meane in their fortune, nor meaſure in their ſtate. But as the hen the Oxe weldeth not the yoke, nor the colt the bridle, nor the hinde good counſell, yet time teacheth the one to bend his neck, the other to open his mouth, and ſhould enforce the third to yeld his right to reaſon. Lay before thine eyes, the nights and dreads of the lady, his flattering in teſt, and keeping in earneſt, his periurie, his impietie, the countenaunce ſhe sheweth to the of

courſe,

dante, the ione shee beareth to others of zeale, her open malice, her dissembled mischiefe.

O, I would in repeating their vices thou couldest be as eloquent, as in remembring them thou oughtest to be penitent: be shee neuer so comly call her counterfait, be shee neuer so straight, thinke her crooked: and wrest all parts of her body to the worst, be shee neuer so worthy. If she be well set, then call her a Wolfe, if slender, a Hasill twig, if Sunburnt, as blacke as a coale, if well coloured, a painted wall, if she be pleasant, then is she a wanton, if sullen, a clowne, if honest, then is she coie, if impudent, a harlot.

Search euery vaine and sinew of their disposition, if she haue no sight in Descant, desire her to chaunt it, if no cunning to daunce, request her to trippe it, if no skill in musick, proffer her the Lute, if an ill gate, then walke with her, if rude in speach, talke with her, if she be gaggs tothed, tell her some merrie iest, to make her laugh, if pinke eied, some dolefull historie to cause her weepe, in the one her grinning will driue her deformed, in the other her whining like a Pigge halfe rosted.

It is a world to see how commonly wee are blinded with the collusions of women, and more enticed by their ornaments being artificiall, then their proportion being natural, I loath almost to thinke on their ointments and apoticary drugs, the flecking of their faces, and all their slibber sauces, which bring quesinesse to the stomache, & disquiet to the minde.

Take from them their perivvigges, their paintinges, their Jewells, their rowles, their boulsterings, and thou shalt soone perceiue that a woman is the least part of her selfe. When they be once robbed of their robes, then will they appeare so odious, so vglye, so monstrous, that thou wilt rather thinke them Serpents then Saintes, and so lyke hagges, that thou wilt feare rather to be enchaunted then enamoured. Take in their cloaths, and

there shalt thou finde an Apothecaries shoppe of sundrie confections, a Surgions store of sundrie salues, a Pedlers packe of new fangles. Besides all this, their shadowes, their spottes, their lawnes, their lerkyes, their ruffes, their rings: Shew them rather Cardinalls curtisans, then modest Matrons, and more carnally affected, then moued in conscience. If euery one of these things, seuerally bee not of force to moue thée, yet all of them ioyntly should mortifie thée.

Moreouer, to make thée the more stronger to striue against these Syrens, and more subtile to deceiue these tame Serpents, my counsell is, that thou haue more strings to thy bow then one; it is safe riding at two Anckers, a fire diuided in twaine burneth slower, a fountaine running into many riuers is of lesse force, the minde enamoured on two women is lesse affected with desire, & lesse infected with dispaire, one loue expelleth another, and the remembrance of the latter quencheth the concupiscence of the first.

Yet if thou be so weake being bewitched with their wiles, that thou hast neither will to eschew, nor witte to auoide their companie, if thou be either so wicked that thou wilt not, or so wedded that thou canst not abstaine from their glaunces, yet at the least dissemble thy griefe. If thou be as hot as the mount Aetno, faine thy selfe as cold as the hill Caucasus, carry two faces in one hood, couer thy flaming fancie with fained ashes, shew thy selfe sound when thou art rotten, let thy hiew bee merry, whē thy heart is melancholy, beare a pleasaunt countenaunce with a pined conscience, a painted sheath with a leaden dagger: Thus dissembling thy griefe, thou maist recure thy disease. Loue creepeth in by stealth, and by stealth slideth away.

If she breake promise with thée in the night, or absent her selfe in the day, seeme thou careles; and then will she be carefull: if thou languish, then will shée bee

lanish of her honour, yea, and of the other straunge beast her honestie. Stand thou on thy pantuffles, and thee will haile honest Lye thou alone, and thee will reape on the lure, if thou passe by her doores, and be called bitche, by-thee-leme thou beast and not to heare, or desperate and not to care. Flie the places, the parlours, the postalls, wherein thou hast ben conuersaunt with thy Ladye, yea Philautus, shunne the streete where Lucilla doth dwell: least the sight of her windowe, renue the sum of thy sorrowe.

Yet although I would haue thee precise, in keeping these precepts, yet would I haue thee to auoide solitarynesse, that breedes melancholy: melancholye, madnesse: madnesse, mischiefe, and bitter desolation: haue euer some faithfull phere, with whom thou maist communicate the counsells: some Pilades to encourage Orestes, some Damon to release Pythias, some Scipio to secure Lelius. Phillis in wandering the woods, hanged her selfe, Aristarchus forsaking companie, spoiled himselfe with his owne bodkin. Bias a Romane more wise then fortunate, being alone, destroyed himselfe with a potsheard. Beware solytarinesse. But although I would haue thee companie for thy recreation, yet would I haue thee alwaies to leaue the companie of those that accompanie thy Ladye, yea, if she haue any iewell of thine in her custody, rather lose it then goe for it; least in seeking to recouer a trifle, thou renue thine olde trouble. Be not curious to curle thy haire, nor carefull to be neate in thine apparell, be not prodigall of thy golde, nor precise in thy going, be not lyke the English man, which preferreth euery straunge fashion before the vse of his Countrie, be thou dissolute, least thy Ladie thinke thee foolish in framing thy selfe to euerie fashion for her sake. Beleeue not their oths and solempne protestations, their coniurations, their teares which they haue at commaundement, their alluring lookes, their treading on the foote,

their vnlawfull toyes.

Let euerye one loath his Ladye, and bée ashamed to be her seruaunt. It is riches and ease that nourisheth affection, it is play, wine, and wantonnesse, that feedeth a louer as fat as a sole, refraine from all such meates, as shall prouoke thine appetite to lust, & all such meanes as may allure the minde to follye. Take cléere water for stronge wine, brown bread, for fine manchet: beefe & browes, for Quailes & Partridge: for ease, labour: for pleasure, paine: for surfetting, hunger: for sléepe, watching: for the fellowship of Ladies, the companie of Philosophers. If thou say to me, Physition heale thy selfe. I answere, that I am méetly well purged of that disease, and yet was I neuer more willing to cure my selfe, then to comfort my friend. And seeing the cause that made in me so colde a deuotion, should make in thée also as frosen a desire, I hope thou wilt be as ready to prouide a salue as thou wast hastie in seeking a sore. And yet Philautus, I would not that all women should take pepper in the nose, in that I haue disclosed the lewd vnmaines of a fewe, for well I know, none will winch except they be galled, neyther any be offended vnles she be guiltie. Therefore I earnestly desire thée, that thou shew this coling card to none, except thou shew also this my defence to them all. For although I way nothing the ill will of light huswiues, yet would I be loth to lose the good will of honest matrones. Thus being ready to goe to Athens, & ready there to enterteine thée, whensoeuer thou shalt repaire thether. I bid thée fare.

In all, & fie women.

Thine euer.

Euphues.

To

To the graue Matrones, and honeſt Maidens of Italy.

Gentlewomen, becauſe I would neither be miſtaken of purpoſe, neither miſconſtrued of malice, leaſt either the ſimple ſhould ſuſpect me of folly, or the ſubtile condemne me of blaſphemie, againſt the noble ſexe of women, I thought good that this my faith ſhould be ſet downe to ſtop ſauour with the wiſe, and confute the cauils of the other. Beleeue me Gentlewomen, although I haue bene bolde to inueigh againſt many, yet am I not ſo brutiſh to enuie them all, though I ſeeme not ſo gameſome as Ariſtippus, to play with Lais, yet am I not ſo dogged as Diogenes to abhorre all Ladies, neither would I, you ſhould thinke me ſo fooliſh (although of late, I haue bene very fantaſticall) that for the light behauiour of a few, I ſhould call in queſtion the demeanour of all. I know that as there hath ben an vnchaſt Helen in Greece, ſo ther hath ben alſo a chaſt Penelope, as there hath bene a prodigious Paſiphae, ſo there hath ben a godly Theocrite, though many haue beſired to be beloued as Iupiter loued Alcmena, yet ſome haue wiſhed to be imbraced as Phygius imbraced Pieria: as ther hath reigned a wicked Iezabel, ſo hath ther ruled a deuout Debora, though many haue ben as fickle as Lucilla, yet hath there bene many as faithfull as Lucretia, whatſoeuer therefore I haue ſpoken of ſ leuite againſt the ſlights and ſubtilties of women, I hope there is none will miſlike it if ſhe be honeſt, neither care I if any doe, if ſhe be an harlot. The ſower Crab hath the ſhew of an Apple as well as the ſweete Pippin, the blacke Rauen the ſhape of a bird, as well as the white Swan, I leaue wight the name of a woman as well as the honeſt, the

trone. There is great difference betweene the standing puddle and the running streame, yet both water: great oddes betweene the Adamant & the Pomunice, yet both stones: a great distinction to be put betweene Vitrum, and the Christall, yet both glasse: great contrarietie betweene Lais and Lucretia, yet both women. Seeing therefore one may loue the cleere Cenoone water, though he loath the muddie ditch, & weare the precious Diamonde, though he dispise the rascall pebble, I thinke one may also with safe conscience reuerence the modest sir of honest Maidens, though he forbeare the leude lore of vnchast matrons. Vrsites, though he detested Cambio with his tongued lore, yet he imbraced Penelope with her rare vertuous fame. Though Euphues abhorre the beautie of Lucilla, yet will he not abstaine from the companye of a graue Matden. Though the teares of the Harte be falce, yet the teares of the Doue be liuely: though the teares of some women be counterfait to deceiue, yet the teares of many be current to trye their loue.

I for my part will honour those alwayes that be honest, and worthy their vs in my life, whom I shall knowe to be worthy in their liuing: neither can I promise such excellencie that I shall neuer be caught againe with the baite of beautie, for although the falshood of Lucilla haue caused me to forsake my wonted dotage, yet the faith of some Lady, may cause me once againe to fall into mine olde disease. For as the fire stone in Liguria, though it be quenched with milke, yet againe is kindeled with water, or the roote of Anchusa, though it be watered with water, yet it is againe made soft with Wyne, so the heart of Euphues inflamed earst with loue, although it be colde with the deceipts of Lucilla, yet will it again flame with the loyaltie of some honest Ladye, and though it be hardened with the water of vnkindnesse, yet will it be mollified with the Wyne of kindenesse. I presume therfore so much vpon the discretion of you Gentlewomen, that you will

not

not thinke the worse of me, in that I haue thought so ill of some women, or loue me the worse, in that I loathe some so much, for this is my faith, that some one Rose will be blasted in the bud, some other neuer fall from the stalke: that the Vine will some be eaten with the worme, the Walnut tree neuer: that some women will easily be enticed to folly, some other neuer allured to vanitie: So ought therefore no more to be agrieued with that which I haue said, then the Iust Waker to see the Coyner hanged, or the true subiect the false traitour araigned, or the honest man the theefe condemned.

And so farewell.

You haue heard (Gentlemen) how some the hot desire of Euphues was turned into a colde deuotion, not that fancie caused him to chaunge, but that the ficklenesse of Lucilla enforced him to alter his mind. Hauing therefore determined with himselfe neuer againe to be entangled with such fonde delights, according to the appointment made with Philautus, he immediatly repaired to Athens, there to followe his olone priuate studie: and calling to minde his former lewdenesse, and how in his youth he had misspent his time, he thought to giue a caueat to all Parents how they might bring vp their children in vertue, and a commaundement to all youth, howe they should frame themselues to their fathers instructions: in which is plainly to be seene, what wit can and will doe, if it be well employed, which discourse following, although it bring lesse pleasure to your youthfull minudes then his first discourse, yet will it bring more profit: in the one being contayned the race of a Louer, in the other the reasons of a Philosopher.

Euphues

IT is commonly ſayd, yet do I thinke it a common lye, that experience is the miſtreſſe of fooles, for in my opinion, they be moſt fooles that want it. Neither am I one of the leaſt that haue tryed this true, neither be onely that hereafter thought it to be falſe. I haue ben here a ſtudent of great facultie, of ſome wit, of no ſmall acquaintance, yet haue I learned that by experience, which I ſhould hardly haue learned by reading. I haue throughly ſifted the diſpoſition of youth, wherein I haue found more braine then meale, more boſtie then leauen, more rage then reaſon. He that hath bene burned, knoweth the force of the fire, he that hath bene ſtong, remembreth the ſmart of the Scorpion, he that hath endured the braules of fancie, knoweth beſt how to eſchew the broiles of affection. Let therefore my counſaile be of ſuch authoritie, as it may commaunde you to be ſober, your converſation of ſuch integritie, as it may encourage me to goe forward in that which I haue taken in hand: the whole effect ſhal be to ſet forth a young man ſo abſolute, as that nothing may be added to his further perfection. And although Plato hath bene ſo curious in his Common weale, Ariſtotle ſo preciſe in his happye man, Tully ſo pure in his Orator, that we may well wiſh to ſee them, but never haue any hope to enioye them, yet ſhall my young Impe be ſuch an one, as ſhall be perfect every way, and yet common, if diligence and induſtry be implaied to the attaining of ſuch perfection. But I would not haue young men ſlow to follow my precepts, or ſlo to deſerre the time like Saint George, who is euer on horſebacke, yet never rideth.

If my counſell ſhall ſeeme rigorous to Fathers, to inſtruct their children, or heauie for youth to followe theyr parents will: let them both remember that the Eſtriche digeſteth hard yron to preſerue his health, that the ſoul-

dier

dier lyeth in his harnesse to atchiue conquest, that the sicke patient continually gaping gapes to be eased of his griefe, that youth should ymagin sharpe sirrums to finde reliefe.

[illegible] worthy if [illegible] matter learned [illegible] further liued: the haue at them [illegible] his course. My Gentlemen it is a course [illegible] to make course account of, replenished with [illegible] ries then blue ages, they more [illegible] common cur- tizans, they more calamities then the [illegible] you are no better but of the theft, and [illegible] Obeyse which controuerty is [illegible] Pellican which pearceth a wound in [illegible] are either lead with a vaine glory of our [illegible] nage, or tickled [illegible] of our [illegible] capacity, either [illegible] tangled with [illegible] fancies by [illegible] [illegible] with [illegible] diuers [illegible] of others, or [illegible] puffe our [illegible] conceipts: of all these things I [illegible] the [illegible] speake, hauing [illegible] it [illegible] to [illegible] [illegible] trouble.

To the intent therefore that all young Gentlemen might shunne [illegible] and that all might follow my [illegible] to shew what fathers should [illegible] follow, willing them [illegible] to reuert it, because it [illegible] cometh from one [illegible] hath [illegible] they would neglect the golde [illegible] the earth, or the pure [illegible] homely pulse, or the precious [illegible] found in the filthy [illegible] Gemme Draconites, that is [illegible] of the [illegible] of the poisoned Dragon. That is my purpose.

But the child be vertuous,

be lead, I will shew briefly.

How the life of a young man

should be lead.

There are three things which make perfection in man, nature, vse, and art. Nature I call Discipline, vse Exercise, and art Learning. If any one of these qualities want, certes the other two are maimed. For nature without Discipline is as a ship without tackling, and Discipline without Nature more fable, if exercise of study be borne of any of these, it auayleth nothing. For as in tilling of the ground and husbandry there is first chosen a fertile soyle, then a cunning labourer, then good seede, euen so minde we to compare Nature to the fat earth, the expert husbandman to the well tempered wit, the seede to the precepts and learning. If this other had not bene in our predecessours, Pithagoras, Socrates, Plato, and whosoeuer was renowmed in Greece, for the glorie of wisedome, they had neuer bene eternished for wise men, neither enrolled as it were for Saintes, among those that loued Sciences. It is therefore a most euident signe of Gods singular fauour towards him that is endewed with all these qualities, without the which man is most miserable. But if there be any one that slenderly wil not necessarie to the obtayning of wisedome, after he hath gotten the way to vertue by industrie, & exercise, he is an horse like in my opinion vnto the mule

faith of learning, for if Nature play not her part in being fit labour, and as I layd before, if Induſtrie be not employed in haine is Nature. Sloth fourniſh the edge of wit, Sciuble ſharpeneth the minde, a thing be it neuer ſo hard is eaſie to the wit well employed, and moſt playnely may it be in many things the efficacie of induſtrie and labour.

The lyttle droppes of raine pearceth harde Marble, yron with often handling is worne to nothing. Beſides this, Induſtrie ſheweth her ſelfe in other things, the fertill ſoyle if it be neuer tilled doth ware barren, and that which is moſt noble by nature, is made moſt vile by negligence, what tree if it be not topped, beareth any fruite? what vine if it be not pruned, bringeth forth Grapes? Is not the ſtrength of the body, turned to weakeneſſe, with to much delicacie? Doe not Mules by idlenes, fall for want of trauailing. Moreouer the labour the fierce Vnicorne is tamed, the ſubtell Falcon is reclaymed, the greateſt Bulwarke is lacked. It was well anſwered of that man of Theſſaly, who being demanded who among the Theſſalians were reputed moſt vile, thoſe ſayde he that liue at quiet and eaſe, neuer giuing themſelues to martiall affaires: but what ſhould one vſe many woords in a thing already proued. It is ſluttiſh, vile, and ſeruile, that being a young man to vertue, and vertue to his perfection.

Lycurgus the lawe giuer of the Spartans did nouriſh two Whelpes, both of one ſire and one damme, but after a ſundrie manner, for the one he trained to hunt, and the other to lye alwayes in the chimneyes ende at the pottedge pot, afterward calling the Lacedemonians into one aſſembly, he ſayd: Loe the attayning of Vertue, ye Lacedemonians, Education, Induſtrie, & Exercile is the moſt nobleſt meanes, the truth of which I will make manifeſt vnto you by triall, then bringing forth the whelps,

and

and setting betwixt them a pot and a Hare, the one ranne at the Hare, the other at the pot: the Lacedemonians scarce understanding this mistery, he said: both of these be of one sire and one dam, but you see how Education alereth Nature.

¶ Of the education of youth.

IT is most necessary and most naturall, in mine opinion, that the mother of the childe, be also the nurse, both for the entire love she beareth to the Babe, and the great desire she hath to have it well nourished: for is there anye one more meete to bring up the Infant then she that bore it? Or will any be so carefull for it, as she that bare it? For as the troubles and throwes in childe birth, wrought her paine, so the smiling countenance of the Infant increaseth her pleasure, the hyred Nource is not lyke to the hired servaunt, which not for good will, but gaine, not for love of the man, but the desire of the money, accepteth his dayes worke. Moreover, Nature in this point perceyveth the mother to nourse her owne childe, which hath given into every breast milke to succour her owne, and me thinketh Nature to be a most prouident foreseer, and prouider for the same, which hath given unto a woman two Pappes, that if she coulde conceyve two, she might have wherewith also to nourish them, and yet by sucking of the mothers breasts there might be a greater love, both of the mother towarden the childe, and the childe towardes the Mother, which is very lykely to come to passe, for we see commonly those that eate and drinke and live together, to be more zealous one to the other, then those that meete seldome, is not the name of a mother more sweete, &

it be, whye is hatte that title bestowed on a feminine which neuer felt the paines in trauelyng, neither canne conceiue the lyke pleasure in nourishyng as the mother doth? Is the earth called the mother of all thinges onely because it bringeth forth? No, but because it nourysheth those things that spring out of it, whatsoeuer is bred in the sea, is fed in the sea, no plant, no tree, no hearb commeth out of the grounde that is not moistened and as it were nursed of the moisture and milke of the earth: the Lionesse nurseth her whelps, the Rauen cherisheth her birds, the Viper her brood, and shall a woman call awaie her Babe [illegible]

I account it cast away, which in the fourth clowde is cast aside, and little care canne the Mother haue, whych canne suffer such crueltye? and canne it be tearmed with any other title then crueltye, the infant yet wanting roote of the mother, the mother yet breathyng thorough the closures of her tenaule, thereby giuyng to helpe which is fedde [illegible] Doubtlesse I deeme it the verye fayre moment to destroye the worke ere it be perfect, or to alter the [illegible] whyle perhappes it is yet wholsome in boyse, neither honest in manners, whych esteemeth more the argent, although a trifle, then the tender Infant, the greatest treasure. Is it not more easy and requisite, that the Babe be noursed with loue, then straungled in yre, and cherished with his wonted heate, and not fedde with counterfeit dyet? Wheate growing into a straunge grounde, tourneth to a contrarye graine, the Wine translated into another cask chaungeth his kinde: A slippe pulled from the Mother withereth, the young childe as it were slipped from the Pappes of his Mother, either chaungeth his Nature, or vtterely his disposition. It is prettely sayde of Horace, A newe vessell will long time sauour of that lyquor that is first powred into it, and the Infant will euer smell of the peeuyshe manners hauing tasted of her milke. Wherefore

let

let the mother not allow nor shee shall behold those two fountaines of milke, as it were of their owne procure, fighting and dwelling with them, remember that shee is learned that is taught, conformable of nature, to cherish her owne childe, with her owne teates, abhorre bills inhumanity. Wife shall note begin to rattle and call her husband, with what face cannot shee beare it of his mouth, into whome he hath powred poyson? Is it not milke only that encreaseth the strength of augmenteth the body, but the naturall heate and agreement of the mother bodge with the childe, it graueth the same qualities and nature that before it receyued in the bowelles, by the which the tender partes were knitte and knit together, by the which it increased and was nourished in the bodie. [illegible] Custom of nurture, that the knitte and disposition is altered and changed by the milke, as the nature and sappe of the earth doth change the nature of that tree or plant that it nourisheth. Wherefore the common bye woorde of the common people, seemeth to be grounded vpon good experience, which is: When fellow hath sucked mischiefe euen from the teate of his Nurse. The Grecians also verie finely gaue note vnfaithfully people they should euen as Nurses: whereby they noted the greate vnthinking they haude of their fosome fading. The Etymologie of Mother among the Grecians may aptly be applied to those mothers which vnnaturally deale with theyr children, they call it Meters metoomes, that is mother of not making much off, or of not nourything, hereof it commeth that the sonne doth not with deepe desire loue his Mother, neyther with duetie obeye her, his naturall affection being as it were diuided, and distraught into twaine, a Mother and a Nourse: hereoff it proceedeth that the Mother beareth but a colde affectio towards her childe, when shee shall see the nature of the Nurse in the nurture of the childe. The chee-

selfe way to louing it, if there be a mutuall long and feruent desire betweene the teacher & him that is taught, their verely the greatest furtherance to education is, if the mother nourishe the childe, and the childe sucke the mother, that there be as it were a relation betweene the childe and the mother. Yet if the mother eyther for the ciuill habite of her bodie, or the tenderneſſe of her pappes, cannot though ſhe would nourſe the infant, then let her prouide ſuch a one as ſhall be of a good complexion, of honeſt condition, carefull to temper the childes louing, to ſee well to it, willing to take paines, diligent in tending and prouiding all things neceſſarie, and as lyke both in the lineamentes of the bodye and diſpoſition of the minde to the mother as may be. But her forſeeing no occaſion that may bring the childe to quyetneſſe and cleanelineſſe, for as the partes of a childe as ſoone as it is borne, are framed and faſhioned of the nurſe, ſo that in all pointes it may be ſtraight and comely, ſo the maniers of the childe at the firſt are to be lookt vnto that nothing diſcommende the minde, that no vnruled behauiour, or vnbecent demenour be founde in the man.

Young and tender age is eaſilye framed to maniers, and harely are thoſe things mollified, which are harde. For as the ſeale is imprinted in the ſofte waxe, ſo learning is ingraued in the minde of an young Impe. Plato that diuine Philoſopher admonitheth all Nurſes and Breaners of youth, that they ſhoulde not be to buſie to tell them fonde fables or filthy tales, leaſt at their entraunce into the worlde, they ſhoulde be contaminated with vnſeemely behauiour, vnto the which Phocilides the Poet doth pithely allude, ſaieng: Whileſt that the childe is young, let him be inſtructed in vertue and litterature.

Moreouer, they are to be trained vp in the language of their countrie, to pronounce aptly and diſtinctly without

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out stammering euery word and sillable of their natiue speach, and to be kept from barbarous talke, as the ship from rockes: least being infected with theyr barbarisme, they be infected also with theire vnciuile conuersation.

It is an olde prouerbe, that if one shall the nettle vse to a couple he will learne to haule: if one be conuersant with an hypocrite, he will soone vnderstand to dissemble. Euen then this young infant shall growe in yeares and be of that ripenesse that he can conceiue learning, insomuch that he is to be cõmitted to the tuition of some Tutor, all diligence is to be had to search such a one as shall neither be vnlearned, neither ill liued, neither a light person.

A gentleman that hath honest and discreet seruauntes disposeth them to the increase of his Seignories, one he appointeth Steward of his Courtes, another ouerseer of his landes, one his Factor in farre Countreyes for his Merchaundize, an other purueyour for his cates at home. But if among all his seruauntes he shall espie one either filthy in his talke, or foolish in his behauiour, either without witte or voyde of honestie, either an vnthrifte or a wittall, him he seekes not as a furnisher and ouerseer of his mansions, but a superintendent of his children: and conditions and manners, to whom he committeth the guiding and tuition of his sonnes, which is by his proper nature a flame, a fumus by coniecture, a wall in behauiour. And sooner will they hollow a hundreth prouerbes to haue a hole well bored, then a childe well trained, wherein I cannot but meruaile to see their so carefull to enclose their possessions, when they be so careless to saue them with that should inherit them.

A good and discreete pedagogue should be such an one as Phœnex was, the instructour of Achilles, whom Peleus (as Homer reporteth) appointed to that ende, that he should be vnto Achilles, not onelye a teacher

of learning, but an enſample of good liuing. But that is moſt principally to be looked for, and moſt diligentlye to be forſeene: that ſuch Tutors be ſought out for the education of a young childe, whoſe life had neuer bene ſtained with diſhoneſtie, whoſe good name hath neuer beene called into queſtion, whoſe maners hath bene irreprehenſible before the world. As huſbandmen hedge in their trees, ſo ſhould good Schoolemaiſters with good maners hedge in the wit and diſpoſition of the ſcholler, whereby the bloſſomes of learning may the ſoner encreaſe to be a budde.

Many parents are in this to be miſliked, which hauing neyther tryall of his honeſtye, nor experience of his learning to whome they committe the childe to bee taught, without any deepe or due conſideration put them to one, eyther ignorant or obſtinate, the which if they themſelues ſhall doe of ignorance, the follye cannot be excuſed, if of obſtinacie, their lewdneſſe is to be abhorred.

Some Fathers are ouercome with the flattery of thoſe ſoles which profeſſe outwardly great knowledge, and ſhewe a certeine kinde of diſſembling ſincerities in theyr lyfe, others at the intreating of their familiar friendes are content to commit theyr ſonnes to one, without eyther ſubſtaunce of honeſtie, or ſhadowe of learning. By which their vndiſcrete dealing, they are lyke thoſe ſicke men which reiect the expert and cunning Phiſition, and at the requeſt of their friends admit the heedleſſe practiſer, which daungereth the patient, and bringeth the body to his bane. Or not vnlyke vnto thoſe, which of the inſtaunt and importunate ſuite of theyr acquaintaunce, refuſe a cunning Pilate, and chuſe an vnſkilfull Mariner, which hazardeth the ſhip and themſelues in the calmeſt Sea.

Good God can there be anye that hath the name of a Father, which will eſteeme more the fancie of his friend,

then the nurture of his sonne? It was not in vayne that Crates woulde often saye, that if it were lawefull euen in the market place he woulde cry out: Whether runne you Fathers, which haue all your cares and care to multiply your wealth, nothing regarding your children, vnto whom you must leaue all. In this they resemble him which is verye curious about the shoe, and hath no care of the foote. Besides this, there are many Fathers so inflamed with the loue of wealth, that they be as it were incensed with hate against their children, whiche Aristippus seeing in an olde miser, vsed pretty note it, this olde miser asking of Aristippus what he woulde take to teach and bring vp his sonne, he answered, a thousande groates: a thousand groates, God shield answered this olde doddle, I can haue two seruants of that price. Vnto whom he made answere, thou shalt haue two seruants and one sonne, and whether wilt thou sell? Is it not absurd to haue so greate a care of the right hande of the childe to cut his meate, that if he handle his knife in the left hand, we rebuke him seuerely, and to be lecture of his nurture in discipline and learning? But what doe happen vnto those parents that bring vp their children like wantons.

When their sonnes shall grow to mans estate, disdayning now to be corrected, stubburne to obeye, giuing themselues to vaine pleasures and vnseemely pastimes, then with the saddle trowants they begin to waxe wise, and to repent them of their former follyes; when they sonnes shall insinuate themselues in the companye of flatterers, (a kinde of men more perilous to youth then anye kinde of beastes.) When they shall haunt harlots, frequent Tauerns, be curious in theyr attyre, costly in theyr diet, carelesse in their behauiour, when they shall eyther be common Dicers, with Gamesters, either wanton dallyers with Ladyes, eyther spende all theyr thryft on wine, or all theyr wealth on women: then the

Father curseth his owne securitie, and lamenteth to late his childes misfortune, then the vse accuseth his Sire as it were of malice, that he would not bring him vp in learning, & himselfe of mischiefe, that he gaue not his minde to good letters. If these youths had ben trained vp in the company of any Philosopher, they would neuer haue bene so dissolute in their life, or so resolute in their owne conceipts.

It is good nurture that leadeth to vertue, and discrete demeanour that playneth the path to felicitie.

If one haue either the giftes of fortune, as great riches, or of Nature, as seemely personage, he is to be despised in respect of learning. To be a noble man it is most excellent, but that is our auncestours, as Vlysses said to Aiax, as for our nobilitie, our stock, our kindred, & whatsoeuer we our selues haue not done, I scarcely account ours. Riches are precious, but Fortune ruleth the rosle, which oftentimes taketh away all from them that haue much, and giueth them more that haue nothing, glorye is a thing worthye to be followed, but as it is gotten with greate trauaile, so is it lost in a small time.

Beautye is such a thing as we commonly preferre before all thinges, yet it vadeth before we perceiue it to flourishe: health is that which all men desire, yet euer subiect to anye disease: strength is to be wished for, yet is it either abated with an Ague, or taken away with age: Wholsomenes therefore standeth of force, is to healthy, seing that he is in that qualitie not to be compared with beastes, as the Lyon, the Bull, the Elephant.

It is vertue, yea vertue Gentlemen, that maketh Gentlemen: that maketh the poore rich: the base borne, noble, the subiect, a soueraigne: the deformed, beautifull: the sicke, wholesome: the weake, strong: the most miserable, most happie. There are two principall and peculiar giftes

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in the nature of man, knowledge and reason: the one commaundeth the other obeyeth: these things, neyther the whirling wheele of Fortune can chaunge; neyther the deceipfull cauilling of worldlings peruerte; neyther sickneſſe alter, neyther age abolish.

It is onely knowledge, which growing with yeares encreaſeth young, and when all things are rot awaye both the ſickle of Time, knowledge flourisheth ſo high, that Time cannot reach it. Warre taketh all things with it euen as the whirlepoole, yet muſt it leaue learning behinde it, wherefore it was wiſely anſwered in my opinion of Stilpo the Philoſopher; for when Demetrius with the Citie, a made it euen to the ground, leauing nothing ſtanding, he demaunded of ſtilpo, whether he had loſt any thing of his in this great ſpoile, vnto whome he anſwered, no verely, for Warre getteth no ſpoyle of Vertue.

Vnto the like ſenſe may the anſwere of Socrates be applied, when Gorgias of him demaunded whether he thought the Perſian king happy or not: I know not ſayd he, how much vertue and diſcipline he hath, for happineſſe doth not conſiſt in the gifts of fortune, but in the grace of vertue. But as there is nothing more conuenient than inſtruction for youth, ſo would I haue them nouriured in ſuch a place as is reſidewed for learning, voyde of corrupt maunners, vnbefitting with vice, that fleeing the vayne delights, they may the more eaſily abſtaine from lyterminous deſires; they that ſeeke to pleaſe the multitude, are ſure to diſpleaſe the wiſe, they that ſeeme to flatter rude people with their rude phraſes, deſerue at great honour, hauing no name at honeſtie. When I was heere a ſtudent in Athens, it was thought a great commendation for a young ſcholler to make an Oration. Extemporie, but certainly in my iudgement it is vtterlye to be condemned, for whatſoeuer is done raſhly, is done alſo raſwly, he that taketh vpon him to ſpeake without

premeditation, knoweth neither how to begin, nor where to ende, but falling into a vayne of babling, vttereth these things, which with modestie he should haue concealed, and forgetteth those things, that before he had conceiued. An Oration either penned either premeditated, keepeth it selfe within the bandes of Decorum. I haue read that Pericles being at sundrie times called of the people to pleade, would alwaies answere, that he was not ready: euen after the same manner Demosthenes being sent for to declaime amidst the multitude, stood, and sayd, I am not yet prouided. [illegible] And in his inuective against Mydas, he seemeth to praise the profitablenes of premeditation, I confesse, saith he, ye Athenians, that I haue studyed and considered deepely with my selfe, what to speake, for I were a sot, if without due consideration had of those things that are to be spoken, I should haue talked vnadiuisedly. But I speake this not to this ende to condemne the exercise of the last, but that I would not haue any young Scholler openly to exercise it, but when he shall growe both in age and eloquence, insomuch as he shall through great vse and good memory be able aptlye to conceiue, and readely to vtter any thing, then this fayeng extempore, bringeth an admiration and delight to the auditorie, and singulat praise and commendation to the Orator. For as he that hath long time bene fettered with chaines being released, halteth through the force of his former prons; so he that hath bene vsed to a strict kind of pleading, when he shall take Extempore, will sauour of his former penning. But if anye will vse this as it were a precept for youth to tattle extempore, he will in time bring them to an immoderate kinde of humilitie. A certaine Painter brought Appelles the counterfaite of a face in a Table, saying: Loe Appelles, I deuise this euen now, whereto vnto he replyed. If thou hadst bene silent, I would haue iudged this picture to haue bene framed of the sodaine, I

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[illegible] that in this time there can be [illegible] physi[illegible]
ly more of these. But returne we againe. As I would
haue tragicall and stately tales framed, to which I haue
that abiect and base phrase exchanged, for this Dialogue
rather of talke, I haue little more vse of the other matching
matter.

Wherefore this, to haue the Oration all one in euery
part, neither adorned with fine figures, neither sprinkled
with choice phrases, bringeth tediousnesse to the hearers,
and argueth the speaker of little learning and lesse elo-
quence. He should moreouer take heed of many words, and
alwayes haue vppon one string, so that all manner lingre-
ring and rote without reason, thereby an delyght in that
alwayes playeth one part, breedeth loathsomnesse to the
eare. It is variety that moueth the minde of all men, &
one thing said twice (as we say commonly) peiereth a
trudge.

Homer would say, that it loathed him to repeat anye
thing againe, though it were neuer so pleasant & delitia-
ble. Though the Rose be sweete, yet being tied with the
Violet, the smell is more fragrant, though meate nourish,
yet hauing good sauour it prouoketh appetite. The fairest
nosegay is pride of many flowers, the finest picture of
sundry colours, & wholsomest medicine of diuers herbes.
Wherefore it becometh youth with all manner to learne,
not onely the hard questions of y Philosophers, but also
the fine cases of the Lawyers, not only y quirks & quid-
dities of the Logicians, but also to haue a sight in the
matters of Arithmetricians, the Triangles and Circles
of the Geometricians, the Sphere & Globe of the Astro-
logians, the flores and practises of the Apothecaries, the odes
sonnets of the Poets, the simples of the Philitions, & to
all things, to the ende that when they shall be willed to
talke of any of them, they may be ignorant in nothing.

He that hath a garden plot doth afford sower the pot-
herb as the sweetest flower, so the Logician as well

well

well the wholesome grape as the faire Carnation, the which he doth to the intent he maye haue wholesome heardes as well to nourish his inward partes, as sweete flowres to please his outwarde desire, as well fruitfull plantes to refresh his senses, as faire shapes to please his sight. Euen so whosoeuer that hath a sharp and capable wit, let him vse his vnderstanding his minde to sacred knowledge of diuinitie, as to the profound study of Philosophy, that by his wit he may not onely reape pleasure but profite, not onely contentation in minde, but quietnesse in conscience. I will proceede in the Education which I would haue them first of all to follow Philosophy, as most auncient, yea, most excellent, for as it is pleasant to passe through many faire Cities, but most pleasant to dwell in the fayrest: euen so to read many Bookes and Artes it is pleasant, but as it were to lodge with Philosophie most profitable.

It was prettely sayd of Bion the Philosopher: Euen as those that liuers could not haue the company of Penelope, they came to her handmaydens: so they that cannot attaine to the knowledge of Philosophy, apply their minds to things most vile and contemptible. Wherefore we must preferre Philosophy, as the onely Princesse of all Sciences, and other Artes as waiting Gentlewomen. For the curing and keeping in temper of the body man by his industrie hath founde two thinges, Physicke and Exercise, the one cureth sickenes, the other preserueth the body in temper: but there is nothing that maye heale diseases, cure the wounds of the minde, but onely Philosophy. Why this shall we learne what is honest, what dishonest, what right, what wrong: and shortly to make an end to one word saye what is to be sayde, what is to be knowen, what is to be auoyded, haue we not by the obedience parentes, reuerence our elders, gentleness to strangers, honour magistrates, loue our friendes, [illegible]

our lowes, vse our tenaunts. Vnto the thirde, worship God, be obedient to our fathers, bend in awe of our superiors, obey lawe, giue place to elders, bow the knee to friends, nurture our children, & that which is most noble, how we ought neither be to proud or ydle, neither pensiue or adventrous, neither like beasts ouercome with anger, and here I cannot but lament Athens, which hauing bene alwayes the nurse of philosophers, notwithstanding onely the name of philosophie. For to speake plainely of the disorder of Athens, who doth not see it, and sorrow at it? Such playing at Dice, such quaffing of drinke, such dalliance with women, such vaunting, that in my opinion, there is no quarter in Flanders so giuen to reuling, no Cyprian in Italy so giuen to vice, as Athens creature in the world to liuing, as a student in Athens.

Such a confusion of degrees, that the Scholler knoweth not his duetie to the Bachelor, nor the Bachelor, to the Maister, nor the Maister to the Doctor. Such reception of manners, contempt of magistrates, such open sinnes, such beastly brauerie, such quarrelling in the streets, such lewde practises in Chambers, as maketh my heart to melt with sorrowe, to thinke of it, and causeth your mindes Gentlemen to be penitent to remember it.

Whereby doth any know a scholler by his habite? Is there any hat or bonnet, any fashion, any doublet so long a long, any to short, any scarfe, any garter, so comly & so courtly, either in stuffe or fashion, either in making, or in wearing, that is not worne of a scholler? Haue they not worne Cloke of blacke cloth, blacke bel-let, the badge of learned Students, now? Doe they not weare lyke Courtiers, then Students, like Souldiers, then Students, more like Gentlemen of Naples, then disputers of Athens? I would to God they did not ouer-all other nations in the vice of the minde, as they do in

the attire of the bodie, for certainly as there is no Nation whose fashion in apparell they vse not vle, so there is no wickednesse published in any place, y they doe not practise. I thinke that in Sodom & Gomora, there was neuer more filthinesse, neuer more pride in Rome, more poisoning in Italy, more lying in Crete, more priuie stealing in Spaine, more Idolatrie in Aegypt, then is at this daie in Athens, neuer such sects among the Heathens, such schismes among the Turkes, such misbeleefe among the Infidells, as is now among Scholliers. Be there not many in Athens which thinke there is no God, no redemption, no resurrection.

What shame is this Gentlemen, that a place so renowned for good learning, should be so shamed for ill living: That where grace doth abound, sinne should so superabound: That where the greatest profession of knowledge is, there should also be the least practising of honestie.

I haue read of many Vniuersities, as of Padua in Italy, Paris in Fraunce, Wittenberge in Germanie, in England of Oxford and Cambridge, which if they were halfe so ill as Athens, they were to to bee hewed, and as I haue heard, as they be they be starke naught. But I can speake the lesse against them for, that I was neuer in them, yet cause I not chuse, but be agreeued, that by report I am enforced rather to accuse them of barrenye, then excuse them any way. Ah Gentlemen what is to be looked for, naie, what is not to be feared, when the Temple of Vesta where Virgines should liue, is lyke the stewes fraught with strumpets, when the Alter where nothing but sanctitie and holinesse should be vsed, is polluted with vnclenesse, when the Vniuersities of Christendome which should be the eies, the lights, the leauen, the Salt, the seasoning of the world, are dimmed with blinde concupiscence, put out with pride, and haue lost their sauour with impietie.

If

[illegible] it not become a law, before [illegible] the common people that they [illegible] their children to the Carte, then to the [illegible] being unable so to saye, for the abuse that raigneth in the Universities, who setting their sonnes to extreme knowledge, make them lyke the better learned, but a greate deale worse men, then when they were, and not onely corrupters of their maners, but also transformers of good manners: was not this the cause that caused a certain woman in Greece, to exclaime against Athens, saying? The maister and the Scholler, the Actor and the Prentill, are both agreed, for the one teaching not how little time he taketh for his money, the other paid little learning.

I perceive that in Athens there be no changelinges: when at dice it was layd to a Lacedemonian, that all the Grecians knew howe to cast, but the one practised it.

When Pantarides there celebrated at Athens, an olde man going to take a place, was mockingly reuested, at the last, comming among the Lacedemonians, all the young gaue him place, which the Athenians seeing, all of them one of the Spartans cryed out: Surely the Athenians know what honour to doe, but they neuer vse it.

When one of the Lacedemonians hadde bene for a certaine time in Athens, seeing nothing but reuelling, dicing, bowsing, fighting, and lyentious behauiour, returning home he was asked howe he liked the feates in Athens: he answered, that there were honest men, meaning that the Athenians accounted all things good, and nothing bad.

Howe such studies should or might be reuerted to all [illegible] especially [illegible] I leaue to [illegible] to consider, if [illegible] of reason [illegible] that be thought.

And vntill I see better reformation in Athens, my young Ephebus shall not be nourished in Athens. I haue spoken all this, that you Gentlemen might see how the Philosophers in Athens practise nothing lesse then Philosophie, what scholler is he that is so zealous of his booke as Chrisippus, who hadde not his maide Melissa stand in his mouth and perfume with fauning, being alwaye studying? who so mistrustfull as Aristotle, who going to bed would haue a ball of brasse in his hand, that if he should be taken vp, a slumber it might fall, and so wake him? no, no the times are changed as Dauid saith, and we are changed in the times, let vs endeuour euery one to amend one, and we shall all soone be amended, let be giue no occasion of reproch, and we shall more easily beare the burden of false reproch, and we liue by learning, what we learne let vs practise in our liues, then shall Athens flourish, then shall the Students be had in greate reputation, then shall learning haue his hire, and euerie one Scholler, his hope. But returne we once againe to Philo.

There is amongst men a triple kinde of life. Active, which is about ciuill function and administration of the common weale. Speculatiue, which is continuall meditation and studie. The third a lyfe lead, most commonly a lewde life, an idle and naine life, the life that the Epicures account their whole felicitie, a voluptuous life, replenished with all kinde of vanitie, if this actiue life be without Philosophie it is an idle life, or at the least, a life with emulation, which is worse. If the contemplatiue life be separated from the actiue it is most punishable.

I would therefore haue my youth, so to be taught in his studie as he may be both seruiceable to the common weale, and also profitable for his priuate estate, and well considered, preparing for the actiue perfection of his life, that the rule of his studie may be directed, & by his gouernment his subiects be gouerned:

creased: in this manner did Pericles deale in ciuill affaires, after this sort did Architas Tarentinus, Dion the Syracusian, the Thebane Epaminondes, gouerne their Cities. And

For the exercise of the body it is necessary also somwhat be added, that is, that the childe shoulde be at such times permitted to retreate himselfe, when his minde is ouercrowd with cares, least dulling himselfe with ouermuch intentiue, the benefite gotte afterwarde to conceite readely, bestowe this, it will cause an apt composition and naturall strength that it before retained. A good composition of the bodie, layeth a good foundation of olde age, for as in the fatte Summer we repayre all things necessarie for the colde Winter, so good maniers in youth, and lawfull exercise bee as it were vitualls and nourishments for age; yet are their labours and paines so to be tempered, that they weaken not their bodyes more by play, then otherwise they shoulde haue done by studie, and so to be vsed, that they addict not themselues more to the exercise of the limmes, then the following of learning: the greatest enimyes to discipline, as Plato recounteth, are labours and sleepe. It is also requisite, that he be expert in martiall affayres, in shooting, in hunting, that he haunte and hant for his honest pastime and recreation, and if after these pastimes he shall seeme secure, nothing regarding his bookes, I would not haue him scourged with stripes, but threatned with words, not bulled with blowes like seruauntes, the lothly the more they are beaten, the better they beare it, and the lesse they care for it, for children of good disposition are either incited by prayse to goe forwarde, or shamed by disprayse to auoide the like offence: those of obstinate and sluttish behauiour, are neither with words to be perswaded, neyther with stripes to be corrected. They must now be incited with sharp reuokes, straight with open admonitions with fairs and gifts, and now threatned a pa-

ment, by and by promises reward, and deale with all as nurses doe with their babes, whome after they haue made to cry, they proffer the teate, but diligent heede must be taken ỳ he be not praised aboue measure, least standing too much in his owne conceipte, he become also obstinate in his owne opinions. I haue knowen many fathers whose great loue towards their sonnes hath been the cause in time that they loued them not, for when they se a sharpe wit in their sonne to conceiue, for the desire they haue that he should out runne his fellowes, they loaden him with continuall exercise, which is the onelye cause that he sinketh vnder his burden, and giueth ouer in the plaine fielde. Plantes are nourished with little raine, yet drowned with much: euen so the minde with indifferent labour beareth more perfect, with much studie it is made fruiteleſſe. We must consider that all our life is diuided into remission and studie.

As there is watching, so is there sleepe: as there is warre, so is there peace: as there is Winter, so is there Summer: as there be many working dayes, so is there also many holy dayes: & if I may speak all in one word, ease is the sauce of labour, which is plainly to be seene, not onely in liuing things, but also in things without lyfe. We vnbend the bow that we may the better bende him, we vnlose the Harpe, that we maye the sooner tune him, the bodie is kept in health as well with fasting as eating, the minde healed with ease, as well as with labour: those parents are in minde to be misliked, which commit the whole care of their childe to the custodie of a hyreling, neither asking, neither knowing, how they children profite in learning. For if the father were desirous to examine his son in that which he hath learned, the Maister would be more carefull what he did teach: But seeing the father careleſſe what they learne, he is also secure what he teacheth: that notable saieng of the

husbandmen may be herein applyed, which sayde, nothing did so fat the horse as the eye of the king. Moreouer I would haue the memory of children continually to be exercised, which is the greatest furtherance to learning that can be. For this cause they fained in their olde fables, Memory to be the mother of perfection. Children are to be chastised if they shal vse any filthy or vnseemly talke, for as Democrates saith, the word is the shadow of the worke: they must be courteous in their behauiour, lowly in their speach, not bit bayting their companions, or refraying their company: they must not lyue wantonly, neyther speake frowardly, neither angry without cause, neither quarrellous without colour. A young man being peruerse in nature & prowde in words and manners, gaue Socrates a spurne, who being moued by his fellowes to giue him another, If sayde Socrates, an Asse had kicked me, would you also haue me to kicke him againe, the greatest wisedome in Socrates in compelling his anger, is worthy great commendation. Architas Tarentine returning from warre, and finding his grounde ouer-growen with weeds, and turned vp with Mattockes, sent for his farmour, vnto whom he sayd, If I were not angry, I would make thee repent thy ill husbandry. Plato hauing a seruaunt whose chiefe ioye was in filling of his belly, seeing him on a time idle and vnhonest in behauiour, sayde, Out of my sight, for I am incensed with anger.

Although these examples be harde to imitate, yet should euery man doe his indeauour to represse that hot and heady humour, which he is by nature subiect vnto. To bee silent and discreete in companye, though manye thinke it a thing of no great waight or importaunce, yet is it most requisite for a young man, and most necessarye for my Ephœbus. It neuer hath bene hurtfull to any to holde his peace: to speake, damage to manye: what so is kept in silence, is hidde, but whatsoeuer is

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habled out, cannot againe be recalled. What may be the cunning and curious worke of nature, which hath barred and hedged in nothing so strongly as the tongue, with two rowes of teeth, and therewith two lips, besides the hath placed it farre from the heart, that it should not vtter that which the heart had vnderstood, this also should cause vs to be silent, seeing those that are much talke, though they speake truely are neuer beleeued. Wine therefore is to be refrayned, which is learned to be the glasse of the minde, and it is an olde Prouerbe, whatsoeuer is in the hart of the sober man, is in the mouth of the Drunkard, this holding his tongue at a feast, was learned there of a Lacedemonian, who saide, is there any wise man that can holde his tongue amidest the Wine? Vnto whom Bias answered, there is no vice that can.

A certeine Gentleman here in Athens inuited the Kinges Legates to a costly and sumptuous feast, where also he assembled many Philosophers, and talking of seuerall matters, both of the common weale and learning, onely Zeno sayd nothing. When the Ambassadours sayd, what shall we shew of thee O Zeno to the king, this thing answered he, but, that there is an olde man in Athens that amidest the pottes could holde his peace. Anacharsis supping with Solon, was founde asleepe, hauing his right hande before his mouth, his left vpon his priuityes, whereby was noted that the tongue should be rained with the strongest bridle. Zeno because he would not be enforced to reueale any thing against his will by torments, bit off his tongue and spitte it in the face of the tyrant.

Sawe when children shall by inclination and vse refrayne from ouermuch talking, let them also be admonished, that when they shall speake, they speake nothing but truth; to lye is a vice most detestable, not to be suffered in a Slaue, much lesse in a sonne. But the

greatest

greatest thing is yet behinde, whether that those are to bee admitted as companions with children whom loue them entirely, or whether they be to bee banished from them.

When as I see many Fathers more cruell to their children then carefull of them, which thinke it not necessarie to haue those about them, that might temper them, then am I halfe at a doubte to giue counsaile. But when I call to my remembrance, Socrates, Plato, Xenophon, Eschines, Cebetes, and all those that so much commende the loue of men, which haue also brought vp many to greate rule, reason, and pietye, then I am encouraged to imitate those whose excellencye doth warraunt my precepte to be true. If anye shall loue the childe for his comelye countenance, him would I haue to bee banished as a most daungerous and infectious beast, if he shall loue him for his Fathers sake, or for his owne good qualities, him would I haue to be with him alwaies, as supervisor of his manners: such hath it beene in times past the lotte of one Athenean to the other, and of one Lacedemonian to the other.

But hauing sayde almost sufficient for the education of a childe, I will speake two woordes how he should be trained, when he groweth in yeares. I cannot but mislyke the Nature of diuers Parents which appointe ouerseers and Tutors for their children in their tender age, and suffer them when they come to be young men, to haue the Bridle in their owne hands, knowing not that age requireth rather a harde hande, then a pleasant bit, and is sooner allured to wickednesse then childehoode.

Who knoweth not the steppes of children, as they are small, so are they soone amended either with threats they are to be removed, or with some presentes to bee rewarded. But the vices and faults of young men are

almost or altogether intollerable, which gine themselues to bee delicate in their diet, prodigall in their expence, vsing Dicing, Dauncing, Drunkennesse, deflowring of Virgins, abusing wines, committing aduulteryes, and accounting all things honest that are most detestable.

Heere therefore must be vsed a due regard that they lust maye bee repressed, their ryot abated, their courage coled: for hard it is to see a younge man to bee maister of himselfe, which yeldeth himselfe as it were a bondslaue to fonde and ouerlashing affections. Wise Parents ought to take good heede, especially at this time, that they traine their sonnes to modestie, either by threats or by rewards, either by faire promises or seuere practises, either shewing the miseries of those that haue bene ouercome with wildnesse, or the happinesse of them that haue contained themselues within the bandes of reason: these two are as it were the Ensignes of vertue, the hope of honour, the feare of punishment. But chiefly parents must cause their youthes to abandon the societie of those which are noted of euill liuing and lewde behauiour, which Pithagoras seemed somewhat obscurely to note in these his sayings.

First, that one shoulde abstaine from the taste of those things that haue blacke tayles: That is, wee must not vse the companie of those, whose corrupte manners doe as it were make theyr lyfe blacke. Not to goe aboue the ballance, that is, to reuerence Iustice, neyther for feare or flattery to leane vnto any one partially. Not to lye in idlenesse, that is, that sloth should be abhorred. That we should not shake euery man by the handes: That is, we should not contract friendship with all. Not to weare a straight ring: that is, that we should leade our lyfe, so as we neede not fetter it with chaines. Not to bring fire to a slaughter: that is, we must not prouoke anie that is furious with woords. Not to eate our heartes: that is,

that

that we should not bere our selues with thoughtes, consume our bodyes with sighes, with sobs, or with care to pine our carkasses. To medle not in matters: that is, not to meddle in ciuile affayres, or matters of the common weale, for in the olde times the election of magistrates was made by the pulling of beanes. Not to putte our meate in Scapio: that is, we should not speake of manners or vertues, to those whose mindes be infected with vice.

Not to retire when we are come to the ende of our race: that is, when we are at the pointe of death, we should not be oppressed with griefe, but willingly yelde to Nature. But I will returne to my former precepte: that is, that young men shoulde be kepte from the companye of those that are lothed, especially from the sight of the flatterer. For I saye now as I haue oftentimes before said, that there is no kinde of beast so noysome as the flatterer, nothing that will sooner consume both the sonne and the father, and all honest friends.

When the father seeth the sonne to delyte, the flatterer [illegible] to allure: when the father warneth [illegible] flatterer allureth him to lust: when the father commaundeth them to thrifte, the flatterer baideth them to pastyme: when the Father encourageth them to labour, the flatterer layeth in Cupbord before his eyes, to sleepe: biddeth him to eate, drinke, and be merrie, for that the life of man is soone done, and but a shorte hadowe, and seing that we haue but a while to lyue, who woulde not lyue a seruaunte? They saye that nowe their Fathers be olde, and doate through age lyke Saturnus.

Hereof it commeth that young men giuing not onely attentiue eare, but ready eyde to flatterers, fall into such misfortune: hereof it procedeth, that they

haunt the stewes, marrie before they be wise, and die before they thriue. These be the beastes which liue by the trenchers of younge Gentlemen, and consume the treasures of theyr youthefull, these be they that sothe young youthes in all their sayings, that vphold them in all their doings, with a yea, or a naye, these be they that are at euery becke, at euery nodde, free men by Fortune, slaues by free will.

Wherefore if there be any Fathers that would haue his children nurtured and brought vp in honestie, lette him expell these Panthers which haue a sweete smell, but a pestiring minde: yet would I not haue parents altogether precise, or to seuere in correction, but lette them with mildnesse forgiue lyght offences, and remember that they themselues haue bene young: as the Phisition by mingling bitter potions with sweete lycquor, bringeth health to the bodye, so the Father with sharpe rebukes, seasoned with louing lookes, causeth a reuelle and amendement in his childe. But if the Father bee throughly angrye vppon good occasion, lette him not continue his rage, for I had rather his sonne be some angrye then harde to be pleased, for then the same shall perceiue that the Father hath conceiued rather a hate then a heate against him, he is not moued desperate, neither regarding his Fathers ire, neyther his owne quietie.

Some light faultes lette them dissemble as though they knewe them not, and seeing them, let them not seeme to see them, and hearing them, lette them not seeme to heare. Wee can easily forget the offences of our friendes be they neuer so greate, and shall we not forgiue the escapes of our children by they neuer so small? Wee beare oftentimes with our seruaunts, and shall wee not sometimes with our sonnes: the sayrest Iennet is ruled as well with the wande, as with the Sapurre, the wildest childe is as sone corrected with a worde as with

a lweapon. If thy ſonne be ſo ſtubborne obſtinately to rebell againſt thee, or ſo wilfull to perſeuer in his wickednelle, y neither for feare of punihment, neither for hope of reward, he is any way to be reclaimed, then ſeeke out ſome mariage fit for his degree, which is the ſureſt bond of youth, and the ſtrongeſt chayne to ſetter affections that can be found. Yet let his wife be ſuch a one, as is neither much more noble in birth, or farre more richer in goods, but according to the wiſe ſaieng: chuſe one euerie way as neere as may be, equall in both: for they that doe deſire great dowries, do rather marry themſelues to the wealth then to their wife. But to returne to the matter: It is moſt requiſite, that fathers both by their diſcrete counſaile, and alſo their honeſt converſation, be an example of imitation to their children, that they ſeeing in their parents, as it were in a glaſſe, the perfection of manners, they may be incouraged by their upright lyuing to practiſe the like pietie. For if a Father rebuke his childe of ſwearing, and he himſelfe a blaſphemer, doth he not ſee that in detecting his ſonnes vice, he alſo noteth his owne: If the father counſaile the ſonne to refraine Wine as moſt unwholſome, and drinke him ſelfe immoderately, doth he not as well reproue his own folly as rebuke his ſonnes? Age alwaye ought to be a mirror for youth, for where olde age is impudent, there certainly youth muſt needes be ſhameleſſe: where the aged haue no reſpect of their honourable and graye haires, there the young gallants haue little regard of their honeſt behauiour: and in one worde to conclude all, where age is void of gravitie, there youth is void of grace. The ſeeing of all, wherewith I would haue my Ephœbus moued, and how I would haue him inſtructed, ſhall hereafter appeare in this following.

If it ſhal that he be of honeſt parents nurſed of his mother, brought vp in ſuch a place as is inuiron both for the ayre and manners, with hire a perſon as is vnpeſt-

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led, of great zeale, of profounde knowledge, or absolute perfection, that he be instructed in Philosophy, whereby he may attaine learning, & haue in all sciences a smack, whereby he may readely dispute of any thing: that his body be kept in his pure strength by honest exercise, his wit and memory, by diligent studie.

That he abandon all allurements of vice, and continually endeyne to vertue, which if it shall, as it may come to passe, then doe I hope that if euer Platoes common weale shall flourish, that my Ephœbus shall be a citizen, that if Aristotle fined any happy man it will be my chaunce, if Tully confesse any to be an absolute Orator, it will be my young youth. I am heere therfore Gentlemen to exhort you, that with all industrie you applye your mindes to the studie of Philosophie, that as you professe your selues students, so you maye be Students, that as you disdayne not the name of a Scholler, so you will not be founde voyde of the vertue of Schollers: let not your mindes be carried away with vayne delyghts, as with trauailyng into far & straunge countries, where you shall se more wickednesse, then learne vertue & wit. Neither with costly attyre of the new cut, the Dutch hat, the French hose, the Spanish rapyer, the Italian pelt, and I know not what.

Cast not your eyes on the beautie of women, least ye cast away your hearts with folly, let not that fonde loue wherewith youth fattech himselfe as fat as a fole, infect you, for as a sore vlcer being cut, though it be healed, there will alwayes remaine a skarre: or as fine lynnen stayned with blacke inke, though it be washed neuer so often, will haue an vgly mowle: so the mynde once mangled or maymed with loue, though it be neuer so well cured with reason, or coled by wisedome, yet there will appeare a scarre, by the which one may gesse the minde hath bene pearced, and a blemish whereby one may iudge the heart hath bene stained.

Re-

Refraine from dicing, which was the onelye cause that Pyreus was striken to the heart, & from daunting, which was the meanes that lost Iohn Baptists head: I am not be that will disallow honest recreation, although I detest the abuses.

I speake boldly vnto you, because I am right knowne you: what Athens hath beene, what Athens is, what Athens shall be, I can gesse. Let not euery Inne & Alehouse in Athens, be as it were your chamber, frequent not those ordinarie tables, where either for desire of delycate eates, or the meeting of youthfull companions, ye both spend your money dainily, and your time idly, imitate him in life, whom you leerne to honour for his learning, Aristotle, who was neuer leene in the companye of those, that idly bestowed their time.

There is nothing more swifter then Time, nothing more sweeter: wee haue not as Seneca saith, little Time to lyue, but we leese much, neither haue we a hyer lyfe by Nature, but we make it shorter by naughtinesse, our lyfe is long, if we know how to vse it. Follow Appelles that cunning and wise Painter, which would let no day passe ouer his head, without a lyne, without some labour.

It was pretely sayde of Hesiodus: Let vs endeauour by reason to excell beastes, seeing beastes by Nature excell men, although strictly taken it be not so, for that man is indued with a soule, yet take touching their perfection of senses in their kinde, it is most certayne. Doth not the Lion for strength, the Turtle for loue, the Ant for labor, excell man? Doth not the Eagle see clearer, the Wolfe smell better, the Whale heare lighter? Let vs therefore endeauour to excell in vertue, seeing in qualities of the bodie we be inferiour to beasts. And here I am most earnestly to exhort you to modestie in your behauiour, to duetie to your Elders, to diligence in your studies.

I

I was of late in Italy, where mine eares glued & my heart was galled to heare the abuses that reigne in Athens: I cannot tell whether those things sprang, by the lewd and lyeng lips of the ignorannt, which are alwaies enimies to learning, or by the reporters of such as tawe them, and feared at them.

It was openly reported of an olde man in Naples, that there was more lyghtnesse in Athens, then in all Italy, more wanton youths of Schollers, then in all Europe besides, more Papists, more Atheists, more sectes, more schismes, then in all the Monarchies in the world, which things although I thinke they be not true, yet can I not but lament, that they should be deemed to be true, and I feare me they be not altogether false, there can no great smoke arise, but there must be some fire, no great report without great suspition.

Frame therefore your lyues to such integritie, your studyes to attayning of such perfection, that neyther the might of the strong, neither the malyce of the weake, neither the swift reports of the ignorannt, be able to spot you with dishonestie, or note you of ungodlinesse.

The greatest harme that you can doe unto the enuious, is to doe well: the greatest corasiue that you can give unto the ignorannt, is to proffer in knowledge, the greatest comfort that you can bestowe on your parents, is to lyue well, and learne well: the greatest commoditie that you can yelde unto your Countrey, is with wisedome to bestowe that Talent, that by grace was given you.

And here I cannot chose, but give you that counsell, that an olde man in Naples gaue me most latterly, although I had then neither grace to follow it, neither will to give eare to it, desiring you not to reiect it, because I did once dispise it. It was thus as I can remember word for word.

Descend into your owne consciences, consider with your

your selues, the greatest difference betweene liuing like
Beasts, liuing like men, is learning: take vnto you
therefore, but wilfy modestye: bee sober, but not to stillen:
bee valyaunt, but not too venterous: beare your attire so
comely, but not too costly: your diet wholesome, but not
delicate: vse pastime as the ho[illegible] to passe
the time in honest recreation, but trust no man without
cause, neither bee ye too credulous without proofe: let not
light to follow euerye mans opinion, neither obstinate to
stand in your owne conceits: serue God, feare God, loue
God, and God will so bleste you, as either your hearts can
wish, or your friends desire.

This was his graue and godly aduise, whose counsayle I would haue you all to obserue: frequent lectures, vse disputations, spend, neglect not your priuate studies, let not degrees be giuen for loue, but for learning, not for money, but for knowledge, and because you shall bee the better encouraged to follow my counsaile, I will bee as it were an ensample my selfe, desiring you all to imitate me.

Euphues hauing ended his oration, and finished those preceptes which he thought necessary for the instruction of youth, gaue his mynde to the continuall study of Philosophie, insomuch as he became publike Reader in the Vniuersitie, with such commendation, as neuer any before him, in the which he continued by the space of ten yeares, onely searching out the secrets of Nature, and the diuine mysteries of Philosophie, and hauing collected into those volumes his laborous thought, to the profite of young Schollers to set them forth in print, which if he had done, I would also in this his Anatomie haue inserted, but he altering his determination, fell into this discourse with himselfe.

Why Euphues, art thou so addicted to the trade of the Heathen, that thou hast forgotten thy God in thy youth? shall thy wit rather be employed in the attayning of

manie ſiluerne, then diuine knowledge: Is Ariſtotle more pere to thee with his bookes, then Chriſt with his bloude? What comfort canſt thou finde in Philoſophy for thy guiltie conſciences? What hope of the reſurrection? what glad tidings of the Goſpell?

Conſider with thy ſelfe that thou art a Gentleman, yea, and a Gentleman: and if thou neglect thy calling, thou art worſe then a Ieiue. Moſt miſerable is the eſtate of theſe Gentlemen, which thinke it a blemiſhe to their auncetours, and a blot to their owne Gentrie, to reade or practiſe Diuinitie. They thinke it now ſufficient for their felicitie, to ride well vpon a great horſe, to hawke, to hunt, to haue a finacke in Philoſophy, neither thinking of the beginning of wiſedome, neither the ende, which is Chriſt: only they account Diuinitie moſt contemptible, which is, and ought to be moſt notable. Without this, there is no Lawyer bee he neuer ſo eloquent, no Phiſition bee he neuer ſo excellent, no Philoſopher be he neuer ſo learned, no King, nor Keyſar, be he neuer ſo rich all in birth, ſo politike in peace, ſo expert in warre, ſo haliant in proweſſe, but he is to be deteſted and abhorred.

Farewell therefore the fine and filed phraſe of Cicero, the pleaſant Elegies of Ouid, the deapth and profounde knowledge of Ariſtotle. Farewell Rhetoricke, farewell Philoſophie, farewell all learning, which is not ſprong from the bowels of the holy Bible.

In this learning ſhall we finde milke for the weake, and marrow for the ſtrong, in this ſhall we ſe how the ignorant may be inſtructed, the obſtinate confuted, the penitent comforted, the wicked puniſhed, the godlye preſerued. Oh I would Gentlemen would ſometimes requeſter themſelues from their owne delyghtes, and employe their wits in ſearching theſe heauenly and diuine myſteries. It is common, yea, and lamentable to ſe that if a young youth haue the giftes of Nature, as a ſharpe

wit, or of fortune, as horrible, deadly to destroy them, he employeth the one in the vaine imaginations of loue, the other in the vile bauerye of pride: the one in the passions of his minde and pranks of his bodye, the other in furnishing of his body, and furthering of his lust. Hereof it commeth that such vaine vttiers, such vile sonets, such exciting lodges, are set forth [illegible] loue, and griefe of the gouty. Iury sirs, [illegible] ill as my selfe, who in times past haue [illegible] vainly addicted, that I thought no heauen to the pleasures of loue, no Angel to be compared to my [illegible] but my penitence hath caused me to leaue it, loath [illegible] lyghter, so vnsound hath opened vnto me the perfect gate to eternall life. Besides this, I my selfe haue thought that in English there could be no eloquence, wherby I might imitate, no pleasant inuention wherin I might follow, no delicate phrase that might delight me, but onely I, that in the sacred knowledge of Gods will, the onely eloquence, the true perfect phrase, the sweetest inuention both pithie, and liuely without eyther all learning is ignorance, all wisdome, meere folly, all wit, plaine blockishe, all eloquence, barbarisme, all braunche, deformities. I will spend all the remainder of my life in studieng the olde Testament, wherein in perfection the comming of my Sauiour, in the new Testament, wherein my Christ hath suffered for my sinnes, more then for my redemption, whose bitter agonie should driue euery good Christian into a shiuering ague, the remembrance his anguish, whose sweating of water and bloud should cause euerye deuoute and zealous Catholike to shedde teares of repentaunce, in remembraunce of his torments.

Euphues hauing discoursed this vnto Philautus, vnmouingly gazed vpon all sides, all obiections in Schooles of Philosophie, and gaue himselfe to

the touchstone of holynesse in diuinitie, accounting all other things as muck vile and contemptible.

¶ Euphues to the Gentlemen Schollers

in Athens.

THe Merchant that trauaileth for gaine, the Husbandman that toyleth for increase, the Aduocate that pleadeth for gold, the Crafts man that sweateth to liue by his labour, all these after they haue fatted themselues with sufficient, either take they rest, or lesse paines, then they were accustomed: Hippomanes ceased to runne, when he had gotten the goale. Hercules to labour, when he had obteined the victorie. Mercurie to pipe, when he had cast Argus in a slumber. Euery action hath his ende, and then we leaue to sweat when we haue found the sweet. The Art though the toyle in Summer, yet in Autumne the leaueth to trauaile. The Bee though she disdeigne to sucke the sappe from wee, yet in the end closeth vp the Honnie. The Spyder that weaueth the finest cloth, ceaseth at the last when she hath finished her webbe. What in the action and studie of the minde (Gentlemen) it is farre other wise, for he that taketh the sweet of learning, endureth all the sower of labour. He that tasteth the nectar of knowledge, is as it were in a labyrinth, in the more he goeth the further he is from the ende: for like the Bee in the lime bush, when the more she striueth to get out, the faster she sticketh in.

And certainly it maye be sayd of learning, as it was sayed of Nectar the drinke of the Gods, the which the more it was dronke, the more it would ouerflowe the brim of the Cup, neither is it farre vnlyke the twine that groweth in the riuer of Nylus, the which the more it is cut, the more it encreaseth.

And it fareth with him that followeth it, as with him that hath the dropsie, who the more he drinketh the more he thirsteth. Therefore in my minde, the student is at leisure then the Ore that draweth, or the Asse that carrieth his burthen, who neither at the bord when others eate, is voide of labour, neither in his bed when others sleepe, is voyd of meditation. But as in manner of crafts, though they be all good, yet that is accounted most noble that is most necessarie, so in the actions and studies of the mind, although they be all worthy, yet that deserueth greatest praise, which bringeth greatest profite. And so we commonly doe make best account of that which doth vs most good. We esteeme better of the Phisition that ministreth the potion, then of the Apothecarie that selleth the drugs. How much more ought we with all diligence, studie, and industrie, to spende our whole Pilgrimage in the seeking out of our saluation. Vaine is Philosophie, vaine is Phisicke, vaine is Lawe, vaine is all learning, without the fast of Diuine knowledge. I was determined to write notes of Philosophie, which had learned of you, but you sat with folly, yet that I might some waies with profite be employed, I haue here set downe a briefe discourse which of late I haue had with an Heretike, which kept me from idlenesse, and may if you read it, deterre you from Heresie. It was with an Atheyst, a man in my opinion monstrous, yet tractable to be perswaded. By this shall you see the absurde dotage of him that thinketh there is no God, or an vnsufficient God: yet heere shall you finde the summe of faith, which consisteth onely in Christ, the weaknesse of the Lawe, the strength of the Gospell, and the knowledge of Gods will. Heere shall ye finde hope if you bee in dispayre, comfort if you bee distressed, if you thirst, drinke, meate if ye hunger, if ye feare Moses, who sayeth: Without you fulfill the Lawe you shall perish: Beholde Christ which sayeth, I haue ouercommen the Lawe. And that in these desperate

dayes wherein so many sects are sowen, and in the twi-
ning of the woode, wherein so many false Christes are
come, you might haue a certaintie of your saluation, I
meane to set downe the Touch-stone whereunto euery
one ought to trust, and by the which euery one
should trye himselfe, which if you follow, I
doubt not, but that as you haue paced
learned Philosophers, you will
also proceede excellent di-
uines, which God
graunt.

(.)

EVPHVES AND ATHEOS.

THEOS. I am gladdo Euphues that I haue found thee at leasure, partly that wee might be merry, and partly that I might be perswaded in a thing that much troubled my conscience. It is concerning GOD. There be many that are of this minde, that there is a God, whome they tearme the Creator of all things, a God whom they call the Sonne, the Redeemer of the worlde, a God whome they name the Holy Ghost, the worker of all things, the comforter, the spirite, and yet are they of this opinion also, that they bee but one God, coequall in power, coeternall, incomprehensible, and yet a Trinitie in person. For my part, although I am not so credulous to beleeue their curious opinions, yet am I desirous to heare the reasons that shoulde drive them into suche fonde and frantike imaginations. For as I knowe nothing to be so absurde which some of the Philosophers haue not defended, so thinke I nothing so erroneous, which some of our Catholikes haue not maintayned. If there were, as diuers dreame, a God that woulde reuenge the oppression of the widowes and fatherlesse, that woulde preserue the zeale of the mercifull, pitie the poore, and pardon the penitent, then woulde the people either stand

ſtand in greater awe, and ſhew more loue towards their GOD. I remember Tully diſputing of the nature of Gods, bringeth Dionyſius as a ſcoffer of ſuch vayne and deuiſed Deities, who ſeeing Aeſculapius with a long beard of golde, and Appollo his Father beardeleſſe, played the Barber and ſhaued it from him, ſaying, it was not decent that the Sonne ſhould haue a beard, and the Father none. Seeing alſo Iupiter with an ornament of golde, take it from him ieſting thus, In Sommer this araye is too heaute, in Winter too colde, heere I leaue one of woollen, both warmer for the colde, and lyghter for the heate. Hee comming alſo into the Temple, where certayne of the Gods with golden giftes ſtretched out their handes, take them all awaye, ſaying: Who will be ſo madde, as to refuſe things ſo gentlye offered.

Doeſt thou not ſee Euphues what ſmall accompt he made of their Gods, for at the laſt ſailing into his countrey with a proſperous winde, he laughing ſayde, Loo ſir you not my Maſters, how well the Gods reward our ſacrileges. I coulde rehearſe infinite opinions of excellent men, who in this poynt holde on my ſide, but eſpecially Pithagoras. And in my iudgement, if there be anye God, it is the worlde wherein we lyue, that is the onely God. What can we beholde more noble then the world, more ſayre, more beautifull, more glorious? What more maieſticall to the ſight, or more conſtant in ſubſtaunce. But this by the way Euphues. I haue greater and more forcible argumentes to confirme my opinion, & to confute the errours of thoſe that imagine that there is a God. But firſt I would gladly heare thee ſhape an anſwere to that which I haue ſayd, for well I know that thou art not onely one of thoſe which beleeue that there is a God, but of them alſo which are ſo precize in honouring him, that they be ſcarce wiſe in helping themſelues.

Euphues

Euphues. If my hope (Atheos) were not better to conuerte thee, then my happe was here to conferre with thee, my heart would breake for griefe, which beginneth freshly to bleed for sorrow, thou hast stroken me into such a shiuering and colde terrour, at the rehearsing of this thy monstrous opinion, that I loke euery minute when the ground should open to swallow thee vp, and that God which thou knowest not, should with thunder from heauen, strike thee to hell.

Alas there euer Barbarian so senceleſſe, euer miſcreaunt so barbarous, that did not acknowledge a liuing and euerlasting Iehouahe? I cannot but tremble at the remembraunce of his Maiestie, and doest thou make it a mockerie? O iniquitie of times, O corruption of manners, O blasphemie against the heauens. The heathen man saith, yea, that Tully, whome thou thy selfe alleadgest, that there is no Nation so barbarous, no kinde of people so sauage, in whom resteth not this perswasion, that there is a God, and euen they that in other parts of theyr lyfe seeme very lyttle to differ from brute beasts, doe continually keepe a certaine sorte of Religion, so throughly hath this common principle possessed all mens mindes, and so fast it sticketh in all mens bowells. Yea, Idolatrye it selfe is sufficient proofe of this perswasion, for we see howe willyngly man abaseth himselfe to honour other creatures, to doe homage to stockes, to goe on pilgrimage to Images, if therefore man rather then he will haue no God, do worship a Stone: how much more art thou duller then a stone, which goest against the opinion of all men.

Plato, a Philosopher, would often saye, there is one, whom we may call God omnipotent, glorious, immortall, vnto whose similitude, we that creepe here on the earth, haue our soules framed, what can be layde more of a Heathen, yea, what more of a Christian?

Aristotle when he could not finde out by the learned

stand in greater awe, and shew more loue towards their GOD. I remember Tully disputing of the nature of Gods, bringeth Dionisius as a scoffer of such vayne and deuised Deities, who seeing Aesculapius with a long bearde of golde, and Appollo his Father beardeles, played the Barber and shaued it from him, saying, it was not decent that the Sonne should haue a bearde, and the Father none. Seeing also Iupiter with an ornament of golde, toke it from him iesting thus, In Summer this araye is too heauie, in Winter too colde, heere I leaue one of woollen, both warmer for the colde, and lyghter for the heate. Hee comming also into the Temple, where certayne of the Gods with golden gilles stretched out their handes, toke them all awaye, saying: Who will be so madde, as to refuse things so gentlye offered.

Doest thou not see Euphues what small accompt be made of their Gods, for at the last sailing into his countrey with a prosperous winde, he laughing sayde, Loe sir you not my Maisters, how well the Gods reward our sacrilledge, I coulde rehearse infinite opinions of excellent men, who in this poynt holde on my side, but especially Pithagoras. And in my iudgement, if there be anye God, it is the worlde wherein we lyue, that is the onely God. What can we beholde more noble then the worlde, more fayre, more beautifull, more glorious? What more maiesticall to the sight, or more constant in suche traunce. But this by the way Euphues, I haue greater and more forcible argumentes to confirme my opinion, & to confute the errours of those that imagine that there is a God. But first I would gladly heare thee shape an answere to that which I haue sayd, for well I know that thou art not onely one of those which beleeue that ther is a God, but of them also which are so precise in honouring him, that they be scarce wise in helping themselues.

Euphues

Euphues. If my hope (Atheos) were not better to conuerte thée, then my happe was here to conferre with thée, my heart would breake for griefe, which beginneth freshly to bleed for sorrow, thou hast stroken me into such a shiuering and colde terrour, at the rehearsing of this thy monstrous opinion, that I loke euery minute when the ground should open to swallow thée vp, and that God which thou knowest not, should with thunder from heauen, strike thée to hell.

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Plato, a Philosopher, would often saye, there is one, whom we may call God omnipotent, glorious, immortall, vnto whose similitude, we that creepe here on the earth, haue our soules framed, what can be worse name of a Heathen, yea, what more of a Chriſtian?

Aristotle when he could not winde out by the serrets

of Nature, the cause of the ebbing and flowing of the Sea, cryed out with a lowde voyce, O thing of things haue mercie vpon me.

Cleanthes alledged foure causes, which might induce man to acknowledge a God, the first by the foreseeing of things to come, the seconde by the infinite commodities which we daily reape, as by the temperature of the ayre, the fatnesse of the earth, the fruitfulnesse of trees, plants, & hearbs, the abundaunce of all things, that maye either serue for the necessitie of manye, or the superfluitie of a fewe, the third, by the terrour that the minde of man is stroken into, by lyghtnings, thunderings, tempests, hailes, Snowe, Earth-quakes, pestilence, by the straunge and terrible sights, which cause vs to tremble, as the rayning of bloud, the fierie impressions in the Element, the ouerflowing of floods in the earth, the prodigious shapes and vnnaturall formes of men, of beastes, of birdes, of fishes, of all creatures, the appearing of blazing Comets, which euer prognosticate some straunge mutation, the sight of two Sunnes, which happened in the Consulshippe of Tuditanus an Aquilius, with these things mortall men being affrighted, are inforced to acknowledge an immortall and omnipotent God. The fourth, by the equalytie in moouing in the Heauen, the course of the Sunne, the order of the starres, the beautifulnesse of the Element, the sight whereof, might sufficiently induce vs to beleeue they proceed not by chaunce, by nature, or destinie, but by the eternall and diuine purpose of some omnipotent Deitie. Hereoff it came, that when the Philosophers could giue no reason by nature, they would say, ther is one aboue Nature, another would call him the first mouer, another the ayder of nature, and so forth.

But why goe I about in a thing so manifest, to vse proofes so manifold: If thou denie the trueth, who can proue it, if thou denie that blacke is blacke, who can by

reason

reason reprooue thee, when thou oppoſeſt thy ſelfe againſt reaſon, thou knoweſt that manifeſt truthes are not to bee proued but beleeued, and that he that denyeth the principles of anye Arte, is not to be confuted by argu-ments, but to be leſte to his owne folly. But I haue a better opinion of thee, and therefore I meane not to tri-fle with Philoſophie, but to trie this by the touch ſtone of the Scriptures. Wee reade in the ſecond of Exodus, that when Moſes deſired of God to know what he ſhuld name him to the Children of Iſraell: hee aunſwered, thou ſhalt ſay, I am that I am. Againe, he that is hath ſent me vnto you. The Lord euen your God, he is God in the Heauen aboue, and in the Earth beneath, I am the firſt, and the laſt I am. I am the Lorde, and there is none other beſides me. Againe, I am the Lord, and there is none other. I haue created the light, and made darke-neſſe, making peace and framing euill. If thou deſire to vnderſtande what God is, thou ſhalt heare, he is euen a conſuming fire, the Lorde of reuenge, the God of iudge-ment, the lyuing God, the ſearcher of the reynes, hee that made all things of nothing, Alpha and Omega, the be-ginning, and yet without beginning: the ende, and yet euerlaſting. One at whoſe breath the mountaines ſhall ſhake, whoſe ſeate is the loftie Cherubins, whoſe foote-ſtoole is the earth. Inuiſible, yet ſeeing all things, a ie-alous God, a louing God, miraculous in all poynts, in no part monſtrous.

Beſides this, thou ſhalt well vnderſtand, that he is ſuch a God as will punith him whoſoeuer he be that blaſphe-meth his name, for holy is the Lord. It is written, bring out the blaſphemer without the tents, & let all thoſe that heard him, lay their hands vpon his head, & let all the peo-ple ſtone him. He y blaſphemeth y name of the Lord, ſhal dye the death. Such a ielous God, that whoſoeuer com-mitteth Idolatry with ſtrange Gods he will ſtrike with terrible plagues. Turne not to Idols, neither make Gods

with hands. I am the Lorde your God. Thou shalt make no Image which the Lorde thy God abhorreth. Thou shalt haue no newe God, neyther worshippe anye straunge Idoll. For all the Gods of the Gentiles, are Dinells.

Ye sonnes keepe your selues from Images, the worshipping of Idolls is the cause of all euill, the beginning and the ende. Cursed be that man that ingraueth any Images, it is an abhomination before the Lorde. They shall be confounded that worshyp grauen Images, or glorie in Idolls. I will not giue my glory to another, nor my praise to grauen Images.

If all these testimonies of the Scriptures can not make thee to acknowledge a lyuing God, hearken what they saye of such as be altogether incredulous. Euery vnbeleeuer shall dye in his incredulytie. Woe be to those that be wise in heart, they beleeue there is no God, and therefore they shall not be protected of him. The wrathe of the Lord shall kindle against an vnbeleeuing Nation. If ye beleeue not, ye shall not endure. He that beleeueth, shall not be dampned. He that beleeueth not, is iudged already. The portion of the vnbeleeuers, shal be in the lake that burneth with fire and brimstone, which is the second death.

If thou feele in thy selfe Atheos, any sparke of grace, pray vnto the Lord and he will cause it to flame, if thou haue no feeling of faith, yet pray, and the Lord will giue abundaunce, for as he is a terrible God, whose voyce is lyke the rushing of many waters, so is he a mercifull God, whose wordes are as softe as Oyle. Though he breath fire out of his nostrells against sinners, yet is he milde to those that aske forgiuenesse. But if thou be obstinate, that seeing thou wilt not see, and knowing thou wilt not acknowledge, then shall thy heart be hardened with Pharao, and giftes shall be taken away from thee, with Saule.

Thus saith the Lord, who so beleeueth not shall perish, heauen and earth shall passe, but the worde of the Lord shall endure for euer.

Submit thy selfe before the Throne of his Maiestie, and his mercie shall saue thee: Honour the Lord, and it shall bee well with thee. Besides him feare no straunge God. Honour the Lord with all thy soule. Offer vnto God the sacrifice of praise. Bee not lyke the Hypocrites, which honour God with their lippes, but be farre from him with their harts, neither like the fole which saith in his heart, there is no God.

But if thou wilt still perseuer in thine obstinacye, thine ende shall be worse then thy beginning, the Lord, yea, thy Sauiour shall come to be thy Iudge, when thou shalt behold him come in glorie with millions of Angels and Archangelles, when thou shalt see him appeare in thunderings and lightnings, and flashinges of fire, when the mountaines shall melt, and the Heauens be wrapped vp lyke a scrowle, when all the earth shall tremble, with what face wilt thou beholde his glorye, that denyest his Godhead? How canst thou abide his presence that beleeuest not his essence? What hope canst thou haue to bee saued, which diddest neuer acknowledge anye to bee thy Sauiour? Then shall it be sayde to thee and to all those of thy Sect, (vnlesse you repent.) Depart all ye workers of iniquitie, there shall be weeping and gnashing of teeth. When you shall see Abraham, Isaac, and Iacob, and all the Prophets in the kingdome of God, and ye to be thrust out: You shall conceiue heate and bring forth lowde, your owne consciences shall consume you lyke fire.

Heere dost thou see Atheos the threatnings against vnbeleeuers, and the punishment prepared for miscreantes. What better or founder proofe canst thou haue that there is a God, then thine owne conscience, which is vnto thee a thousand witnesses? Consider with thy selfe that thy

soule is immortall, made to the Image of the almightie God: be not curious to enquire of God, but carefull to beleeue, neither be thou desperate if thou see thy sinnes abound, but faythfull to obteine mercie, for the Lord will saue thee because it is his pleasure. Search therefore the Scriptures, for they testifie of him.

Atheos. Truely Euphues you haue said somewhat, but you goe about contrarie to the customes of Schooles, which me thinks you should diligently obserue, being a professed Philosopher: for when I demaund by what reason men are induced to acknowledge a God, you confirme it by course of Scripture, as who should say, there was not a relation betweene God and the Scripture, because as the olde Fathers define, without Scripture there were no God, no Scripture without a God. Whosoeuer therefore denyeth a Godhead, denyeth also the Scriptures which testifie of him. This is in my opinion absurdum per absurdius, to proue one absurditie by an other.

If thou canst as substantiallye by reason proue thy authoritye of Scriptures to bee true, as thou hast proued by Scriptures there is a God, then will I willingly with thee both beleeue the Scriptures, and worshippe thy GOD. I haue heard that Antiochus commaunded all the copies of the Testament to be burnt, from whence therefore haue wee these newe bookes, I thinke thou wilt not saye by Reuealation, therefore goe forward.

Euphues. I haue read of the milke of a Tygresse, that the more salt there is throwne into it, the fresher it is, and it may be that either thou hast eaten of that milke, or that thou art the Whelpe of that Monster, for the more reasons that are beaten into thy head, the more vnreasonable thou seemest to bee, the greater my authorities serue, the lesser is thy beliefe. As touching the authority of Scriptures, although there be manye argumentes

which doe proue, yea, and enforce the wicked to confesse that the Scriptures came from God, yet by none other meane then by the secrete testimonye of the holy Ghost, our hearts are truely perswaded, that it is God which speaketh in the Law, in the Prophets, in the Gospell, the orderly disposition of the wisedome of God, the doctrine sauoring nothing of earthlynesse, the godly agreement of all partes among themselues, and especially the baasenesse of contemptible woords, vttering the high mysteries of the heauenly kingdome, are seconde helpes to establyshe the Scriptures.

Moreouer, the antiquitie of the Scripture, where as the bookes of other Religions are later then the Bookes of Moses, which yet doth not himselfe inuent a newe God, but setteth forth to the Israelites the God of their Fathers. Whereas Moses doth not hide the shame of Leuy his Father, nor the mourning of Aaron his brother, and of Marie his sister, nor doth abnaunce his owne children: The same are argumentes that in his booke is nothing fained by man. Also the miracles that happened as well at the publishing of the Law, as in all the rest of time are infallible proofes that the Scriptures proceeded from the mouth of God. Also whereas Moses speaking in the person of Iacob, assigneth gouernment to the Tribe of Iuda, and where he telleth before of the calling of the Gentiles, whereof the one came to passe foure hundreth yeares after, the other almost two thousand yeres, these are arguments that it is God himselfe that speketh in the bookes of Moses.

Whereas Esay telleth before of the captiuitie of the Iewes, and their restoring by Cyrus (which was borne an hundreth yeares after the death of Esay) and whereas Ieremy before the people were lead awaye, appointeth their exile to continue three score and ten yeares. Whereas Ieremy and Ezechiel being farre distaunt in places the one from the other, doe agree in all their sayings.

Where

Where Daniel telleth of things to come, fiue hundreth yeares after. These are most certeine proues to establish the authoritie of the bookes of the Prophets, the simplycitie of the speach of the first three Euangelistes, conteining heauenly mysteries, the prayse of Iohn, thundering from on high with weightie sentences, the heauenly maiestie shining in the writings of Peter and Paule, the soodeine calling of Mathew from the receipte of custome, the calling of Peter and Iohn from the fisher boates to the preaching of the Gospell, the conuersion and calling of Paule being an enimie to the Apostleship, are signes of the holy Ghost speaking in them. The consent of so many ages, of so sundry nations, and of so diuers mindes, in embracing the Scriptures, & the rare godlinesse of some, ought to establish the authoritie thereof amongst vs. Also the bloud of so many Martyrs which for the confession thereof haue suffered death with a constant and sober zeale, are vndoubted testimonies of the truth & authority of the Scriptures.

The miracles that Moses recounted, are sufficient to perswade vs, that God, yea, the God of Hoastes, setteth downe the Scriptures. For this that he was carryed in a cloud vp into the mountaine: that there euen vntill the fortith day, he continued without the company of men. That in the verye publishing of the Lawe, his face did shine as it were beset with the Sunne beames, that lyghtening flashed rounde about, that thunder and noises were each where heard in the aire, that a Trumpet sounded being not sounded with any mouth of man. That the entry of ỹ Tabernacle: by a cloud set betweene, was kept from the sight of the people, that his authoritie was so miraculously reuenged with the horrible destruction of Corah, Dathan, and Abiron, and all that wicked faction, that the Rocke broken with a Rod, did by and by poure forth a Riuer, that at his praier it rained Manna from Heauen.

Did

Did not God herein commend him from heauen as an vnpoulted Prophet?

Now as touching the tiranny of Antiochus, which commaunded all the bookes to be burned, herein Gods singuler prouidence is seene, which hath alwaies kept his word, both from the mighte, that they coulde not extinguish the same, and from the malitious, that they coulde neuer vtterly abolish it. There were diuers copies, which God of his great goodnesse had kept from the bloudie proclamation of Antiochus, and by and by followed the translating of them into Greeke, that they might be published vnto the whole world. The Hebrew tongue lay not only vnknowen, but almost vnknowne, and surely had it not ben Gods will to haue his religion preserued so, it had altogether perished.

Thou seest Atheos how the Scriptures come from the mouth of God, and are written by the finger of the holy Ghost, in the consciences of the faythfull. But if thou be so curious to aske other questions, or so quarrelous to striue against the truth, I must answere thee, as an olde Father answered a young sole, which neede would know, what God did before he made Heauen, to whome he sayde, Hell, for such curious inquisitours of Gods secrets, whose wisedome is not to be comprehended, for who is he that can measure the winde, or know the fire, or attaine vnto the vnsearchable iudgements of the Lord.

Besides this, where the holye Ghost hath ceased to set downe, there ought we to cease to enquire, seeing we haue the sufficiencie of our saluation conteyned in holy Scripture. It were an absurditie in Schooles if one being vrged with a place in Aristotle, could finde none other shift to auoide a blanke, then in doubting whether Aristotle spake such wordes or no. Shall it then be tollerable to denie the Scriptures, hauing no other couloure to auoid an inconuenience, but by doubting whether they

proceed from the holy Ghoste. But that such doubts arise among many in our age, the reason is, their little fayth, not the insufficient proofe of the cause.

Thou maist as well demaund how I proue white to be white, or blacke, blacke, and why it should be called white rather then greene. Such grose questions, are to be aunswered with slender reasons, and such idle heads, should be stopped with adle aunswers. He that hath no motion of God in his minde, no feeling of the spirit, no taste of heauenly thinges, no remorse in conscience, no sparke of zeale, is rather to be confounded by tormentes then reasons, for it is an euident and infallible signe, that the holy Ghost hath not sealed his conscience, whereby he might crie Abba Father, I could alleadge Scripture to proue that the godly shoulde refraine from the companie of the wicked, which although thou wilt not beleeue, yet will it condempne thee. S. Paule sayth, I desire you brethren, that you abstaine from the company of those that walke inordinatly. Againe, My sonne if sinners thal flatter thee, giue no eare vnto them, flye from the euill, and euills shall flie from thee.

And surely were it not to confute thy detestable heresie, and bring thee if it might bee, to some taste of the holy Ghost, I woulde abandon all place of thy abode, for I thinke the grounde accursed, whereon thou standest: Thy opinions are so monstrous, that I cannot tell whether thou wilt call a doubte also, whether thou haue a Soule or no, which if thou doe, I meane not to waste winde in prouing that, which thine infidelitie wyll not permit thee to beleeue, for if thou hast as yet felte no taste of the spirit working in thee, then sure I am, that to proue the immortality of the soule were bootlesse, if thou haue a secrete feeling then it were needelesse. And God graunt thee that glowing and sting in conscience, that thy soule may witnesse to thy selfe that there is a liuing God, and thy heart shedde droppes of bloud as a token

of

of repentaunce, in that thou hast denied that God, and so I commit thee to God, and that which I cannot doe with anye perswasion, I will not leaue to attempt with my prayer.

Atheos. Stay staye a while good Euphues, and leaue not him perplexed with feare, whome thou maist make perfect by faythe: for now I am brought into such a doubtfull and doubtfull distresse, that I knowe not howe to tourne, if I beleeue not the Scriptures, then shall I be damned for vnbeliefe, if I beleeue them, then shall I be confounded for my wicked life. I know the whole course of the Bible, which if I should beleeue, then must I also beleeue that I am an wicked. For thus sayth Heli to his sonnes. If man sinne against man, God can forgiue it, if against God, who shall intreate for him. He that sinneth is of the diuell, the reward of sin is death, thou shalt not suffer the wicked to liue: take all the Princes of the people, and hang them vp against the sunne on Ilybeus, that my anger may be tourned from Israel: these sayings of holy Scripture cause me to tremble and shake in euery sinew.

Againe, this saith the holy Bible, now shall the scourge fall vppon thee, for thou hast sinned, beholde I set a curse before you to day, if you shall not hearken to the commandements of the Lord, all they that haue forsaken y Lord shall be confounded. Furthermore, where threates are powred out against sinners, my heart bleedeth in my belly to remember them.

I will come vnto you in iudgment sayth the Lord, and I will be a swift and a sharpe witnesse, offenders, adulterers, & those that haue committed periurie, & retained the duties of hirelinges, oppressed the widdowes, misused the straunger, and those that haue not feared me the Lord of Hoasts, Out of his mouth shall come a two edged sword.

Behold I come quickly, & bring my reward with me,

which is to yelde to euerye one accoyding to his deserts.

Greate is the day of the Lord and terrible, and who is he that canne abide hime? What then shall I then doe when thy Lorde shall arise to iudge, and when he shall demaund, what shal I ans were? Weighe this, the names that in holye Scripture are attributed to God, bring a terror to my guilty conscience. He is said to be a terrible God, a God of reuenge, whose voice is like the thunder, whose breath maketh al the corners of the earth to shake and tremble.

These things Euphues, testifie vnto my conscience, that if there be a God, he is the God of the righteous, and one that will confound the wicked. Whether therefore shall I goe, or who maye knowe the daye of vengeaunce to come? If I goe to heauen, that is his seate: if into the earth, that is his foteestole: if into the depth, there he is also: Who can hyde himselfe from the face of the Lord, or where can one hide him that the Lorde cannot finde him? His woords are like fire, & the people like drye wood, and shall be consumed.

Euphues. Although I cannot but reioyce to heare thee acknowledge a God, yet muste I needs lament to se thee so much distrust him. The diuell that roaring Lyon seeking his praye to be taken out of his lawes, alleadgeth all Scripture that may condemne the sinner, leauing all out that should comfort the sorrowfull. Much lyke vnto the deceitful Phisition, which recounteth all thyngs that may endomage his patient, neuer telling any thing that may recure him.

Let not thy conscience be agreeued, but with a penitent heart renounce all thy former iniquities, & thou shalt receiue eternall life. Assure thy selfe, that as God is a Lord, so he is a Father, as Christ is a iudge, so he is a Sauiour: as ther is a Law, so ther is a Gospel. Though God haue leden hādes, which whē they strik pay home, yet hath he

he maketh sute, which are as farre to ouertake a sinner, weare therefore the great condyte, hanging in euery leafe and lyne of the Scripture, if thou be penitent, my sonne and euer he which hath blot out thy transgressions, and that for mine owne sake, and I shall not be mindefull of thy sinnes. Behoulde the Lorde hathe not shortened that it cannot saue, neyther his eare deafe that it cannot heare. If your sinnes were as Crimosine, they shall be made whiter then snowe, and though they were as redde as scarlet, they shall be made lyke white wooll. If thou turnest, and repentest, he is faythfull and iuste, so that he will forgiue us our sinnes. God hath not appoynted us vnto wrathe, but vnto saluation, by the meanes of our Lorde Iesus Christ, the earth is filled with the mercie of the Lorde. It is not the will of your father, which is in heauen, that anye one of the little ones shoulde perish. God is rich in mercie, I will not the death of a sinner, sayeth the Lorde God, returne and lyue. The Sonne of man came not to condemne, but to saue. God hath mercie on all, for saue he can not all. God is merciful, long suffering, and of much mercie. If the wicked man shall repent of his wickednesse which he hath committed, and keepe my commaundements, doing iustice and iudgement, he shall lyue the lyfe, and shall not dye. If I shall saye vnto the sinner, thou shalt dye the death, yet if he repent and doe iustice he shall not dye. Call to my minde the greatest goodnesse of God in creating me, his singular loue in giuing his Sonne for me. So God loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeued in him might not perish, but haue euerlasting lyfe.

God hath not sent his Sonne to iudge the world, but that the worlde might be saued by him. Can the mother (sayeth the Prophet) forget the childe of her wombe, and though she be so vnnaturall, yet will I

not be unmindfull of thée. There shall bée more ioye in heauen for the repentaunce of one sinner, then for nine tie and nine iust persons. I came not sayth Christ, to call the righteous, but sinners to repentaunce. If anye man sinne, we haue an Aduocate with the Father, Iesus Christ the righteous, he is the propitiation for our sinnes, and not for our sinnes onely, but for the sinnes of the whole worlde. I write vnto you little children, because your sinnes be forgiuen for his names sake. Doeth not Christ say, that whatsoeuer we shall aske the father in his name we shall obtaine? Doth not God say? This is my beloued sonne in whom I am well pleased, heare him.

I haue read of Themistocles which hauing offended Philip the King of Macedonie, could no waye appease his anger, sauing his young sonne Alexander tooke him in his armes and smote Philip in the face. Philip seeing the smiling countenaunce of the childe was well pleased with Themistocles. Euen so if through thy manifolde sinnes and heynous offences thou prouoke the heauie displeasure of thy God, through the which thou shalt perishe for euer, take his onely begotten and welbeloued Sonne Iesus in thine armes, and then he neyther can or will be angrye with thée. If thou haue denyed thy God, yet if thou goe out with Peter, and weepe bitterly, God will not denie thée. Though with the rabble all soule thou wallowe in thine owne wickednesse, yet if thou returne agayne sorrowfull, thou shalte bée receyued. If thou be a grieuous offender, yet if thou come vnto Christ with the woman in Luke, and wash his féete with thy teares, thou shalt obtaine remission. Consider with thy selfe the greate loue of Christ, and the bitter torments that he endured for thy sake, which was enforced thorough the horror of death to crye with a lowde voyce, Eloi, Eloi, lamasabathani. My God, my God, why hast thou forsaken me, and with a groning

spirite

spirite to laye, thy loue is beaute euen vnto the death, tarrie here and watch and againe, Father if it be possible let this cup passe from me. Remember how he was crowned with thornes, crucified with theeues, tormented and hanged for thy saluation, how he sweate, bled and bloude for thy remission, howe he endured euen the torments of the damned spirites for thy redemption, howe he ouertame death that thou shouldest not dye, howe he conquered the Diuell that thou mightest not be damned.

When thou shalt record what he hath done to purchase thy freedome, how canst thou dread bondage? When thou shalt beholde the agonyes and anguishe of minde that he suffered for thy sake, howe canst thou doubt of the releale of thy sinne? When the Iudge shall be thy Iudge, why shouldest thou tremble to heare of Iudgement? When thou hast a continuall mediatour with God the Father, howe canst thou distrust of his fauour?

Turne therefore vnto Christ with a willing heart, a wauering minde for thy offences, who hath promised that at what time soeuer a sinner repentantly turneth of his sinnes, he shalbe forgiuen, who calleth all those that are heauie laden, that they might be refreshed, who is ready to them that knock, the way to them that seeke, the truth, the rocke, the corner stone, the fountaine of liue, it is he that can and will poure Oyle into thy woundes. Who absolued Mary Magdalen from hir sinnes, but Christ? Who forgaue the Theefe his robbery and manslaughter, but Christ? Who made Matthew the Publican and tollgatherer an Apostle and preacher, but Christ? Who is that good shepheard that fetcheth home the straye sheepe louingly vpon his shoulders, but Christ? Who receiued home the lost Sonne, was it not Christ? Who made of Saule a persecutour, Paule an Apostle, was it not Christ? I palle ouer diuers other histories both of the olde and

newe Testament, which doe abundantly declare what great comfort & faithfull penitent sinners haue alwayes had in hearing the comfortable promises of Gods mercis, & yth thou (sayes Atheos) putrust thy Christ, who neuer yet fed at thy repentances, assure thy selfe that thorough his passion & bloudshedding, Death hath lost his sting, the diuell his victory, & that the gates of hell shal not preuaile against thee. Let not therefore the bloud of Christ be shed in vaine for thine obstinate and hard heart. Let this perswasion rest in thee, that thou shalt receiue absolution freely, and then shalt thou feele thy soule euen as it were to hunger and thirst after righteousnesse.

Atheos. Well Euphues, seeing the Holy Ghost hath made thee a meane to make me a man for before I talke of the gospell I was worse then a beast, I hope I haue spirite inough also to driue my conscience with his worde, and confirme it to the end in constancie, that I may not onely confesse my Christ faithfully, but also preach him freely, that I may not onely be a Minister of his worde, but also a Martir for it if it be his pleasure.

O Euphues, how much am I bound to the goodnesse of almightie God, which hath made me of an Infidell a beleuer, of a Turke alwaye a Christian, of an Heathenish Pagan, a heauenly Protestant. O how comfortable is the feeling and taste of grace, how ioyfull are the glad tidings of the Gospell, the faithfull promises of saluation, the free redemption of the soule. I will endeauour by all meanes to confute those damnable, I knowe not by what names to tearme them, but blasphemers I am sure, which if they be no more, certainly they can be no lesse. I do now see the odds betwixt light and darknesse, faith and forwardnesse, Christ and Belyal. Be thou Euphues a witnesse of my faith, seeing thou hast ben the instrument of my beleefe, and I will prayse, that I owe it to my life, as for thee, I account my selfe so much in thy debt, as I shall neuer be able with the losse of my life

to

to render thée thy due, but God which rewardeth the zeale of all men, will I hope bleſſe thée, and I will pray for thée.

Euphues. O Atheos little is the debt thou owest me, but great is the comfort that I haue receiued by thée. Giue the praiſe to God, whoſe goodneſſe hath made thée a member of the militant hoſt of Chriſt, and not onely a brother with his louue, but alſo couertour with the Saunoye.

There is no heart ſo harde, no Pellican ſo pitileſſe, no vnbeleeuer ſo vnbeleeuing, that by grace is not made as ſimple as alle, as tractable as a lambe, as faithfull as any.

The Adamant though it be ſo hard that nothing can breake it, yet if the warme bloud of a Goate be powred vpon it it burſteth: Euen ſo although the heart of the Atheiſt and vnbeleeuer is ſo hard, that neither reward nor reuenge can mollifie it, no not that no perſwaſion can breake it, but if the grace of God purchaſed by the bloud of Chriſt, do but once touch it, it reuerth in ſunder, and is enforced to acknowledge an omnipotent and euerlaſting Iehouah. Let vs therefore both (Atheos I will not ſay for thee, but I beſeech him vnto that Chriſt, which hath through his mercie, put out me, fite, purchaſed for vs the inheritance of euerlaſting life,

Certeine Letters writ by Euphues to his Friends.

Euphues to Philautus.

IF the course of youth had any respect to the state of age, or the liuing man any regarde to the dieng moolde, wee would with greater care when we were young shun those thinges which should greeue us when we be olde, and with more seuerity direct the course of our life, for feare of present death. But such is either the vnhappinesse of mans condition, or the vntowardnesse of his crooked nature, or the wilfulnesse of his minde, or the blindnesse of his heart, that in youth he is carelesly with pleasure, preuenting age, or if he liue, continuerly in pleasure, forgetting death. It is a world to see, how till our declyning time when we can liue no longer, we be worst willing to die. And how in the hasting of our dayes, when we most should, we haue least desire to remember our end. Thou wilt make Philautus to heare Euphues to preach, who of late had more minde to serue his Loue, then to worshippe his Lorde. My Philautus thou art now a Courtyer in Italy, I a Scholler in Athens, and as hard it is for thee to followe good counsaile, as for me to enforce thee, seeing in thee there is little will to amende, and in me lesse authoritie to commaunde, yet will I exhort thee as a friende, I would I might compell thee as a Father. But I haue heard that it is peculyar to an Italian to stand in his owne conceipte, and to a courtyer neuer to bee controlde, which causeth mee to feare that in thee which I lament in others. That is, that either thou seeme too wise in thine owne opinion, thinking scorne to bee taught, or too wilde in thy attemptes in refusing admonishment. The one proceedeth of selfe

lone,

love, and so thy name importeth, the other of meere folly, and that thy nature sheweth: thou lookest I should crave pardon for speking so boldly. No Philautus, I meane not to flatter thee, for then I should incurre the suspition of fraude. Neither am I determined to fall out with thee, for then might the lasse condemne me of folly. But thou art in great credit in the court, & what then shall thy credit with the Emperour abate my courage to my Goddesse? Doth thy hautie lookes quench my kindled loue, or thy gallant shew allake my good will? hath the Courtier any peerogatiue aboue the clowne, why he should not be reprehended? Doth his high calling, not onely giue him a remission to sinne, but remission also if he offende? Doth his preheminence in the Court, warrant him to oppresse the poore by might, and acquite him of punishment? No Philautus: By howe much the more thou excellest others in honours, by so much the more thou oughtest to exceede them in honestie, and the higher thy calling is, the better ought thy conscience to be, and as farre it beseemeth a Gentleman to be from pride, as he is from pouertie, and as neere to gentlenesse in condition, as he is in blood. But I will defende with thee to particulars. It is reported here for a truth, that Philautus hath giuen ouer himselfe to all dishonestie, desiring rather to be handled in the lappes of Ladyes, then occupied in the studie of good Letters: And I would this were all, which is too much, or the rest a lye which is too monstrous. It is nowe in euery mannes mouth, that thou yea, thou Philautus art so voyde of courtesie, that thou hast almost forgotten common curtesie and humanitie, hauing neyther care of Religion (a thing too common in a Courtyer) neyther regarde of honestie or any vertuous behauiour. O Philautus, doest thou liue as thou shouldest neuer dye, and laughe as thou shouldest neuer mourne, art thou so simple that thou doest not knowe from whence thou camest, or so sinfull that thou

carelesse not knowing whether thou geest what is in thee that should make thee to feare, or what cause there be in any that may cause him to enuy? Mido that great Monarke began to weepe, when he saw his armes abroade fallen and speare saying a strength, strength is but vaine: Helen in her new glasse wishing her olde face, saith finding countenance, cryed: Beautie, where is thy blaze? Crœsus with all his wealth, Aristotle with all his wit, all men with all their wisedome, haue and shall perishe and returne to dust. But thou delyghtest to haue the newe fashion, the Spanish felt, the French Rutte, thy traine of Russians, all thy attyre vnlikepen to make thee a Monster, and all thy time misspent to shewe thee vnhappie: what should I goe about to decipher thy lyfe, seeing the beginning sheweth the end to be naught. Art not thou one of those Philautus which seeketh to win credite with thy superiours by flattery, and lying out wealth from thy inferiours by force, and vndermine thy equalls by fraude: doest thou not make the Court, not onely a cover to defende thy selfe from wronge, but a colour also to committe iniurie? Art not thou one of those, that hauing gotten on their sleeue the cognisaunce of a Courtier, haue shaken from thy skirtes the regarde of curtesie. I cannot but lament (I wolde I might redresse) the great abuses that raigne in the eyes of the Emperour. I feare me the Poet saye to truely. Exeat aula qui vult esse pius virtus & simplicitas non coeunt. Is not pietie fourneth all to policie, faith to forgetfulnesse, rigour to ruthe: doth not he best thriue that lyeth deepest, and he rule all the Countreye, that hath no conscience? Doth not the Emperours Court prooue this insolent blindnesse, that all that sit out their folly, they account fooles, all that speake against it, poeticke? laughing at the simplicitie of the one, and threatning the boldnesse of the other. Philautus, if thou wouldest with due consideration waye how farre a Courtiers title is from

a hound better, thou wouldest either frame thy leſſe to a new trade, or els amend thine olde maniers, yea, thou wouldeſt with Crates leaue all thy poſſeſſions, taking thy bookes and trudge to Athens, and with Anaxagoras deſpiſe wealth to attayne wiſedome: if thou hadeſt as great reuerence to dye well, as thou haſt care to liue wantonly, thou wouldeſt with Socrates rather take thine vnrighteous verdict to death, rather then with Ariſtippus flatter how to prolong thy life.

Doeſt thou not knowe that where the tree falleth there he lyeth? And euerye ones death dooth, is his maners daye? What doeſt thou make of tyrees but a meditation of death, a glaſſe wherein to take heede? Doeſt thou not reade, or doeſt thou not regard what is written, that we muſt all be cyted before the Tribunall ſeate of God, to render a ſtraight accompt of our vnrighteous? Where the rewardes be to be meaſured by the merites, what hope canſt thou ſeeke for but eternall payne, ſeeing thou haſt liued in continuall pleaſure? Do therefore thou lyue as thou mayſt dye, and then ſhalt thou dye as thou lyueſt.

Inuent thou as ſtrong as Sampſon, as wiſe as Solomon, as holy as David, as fatherfull as Abraham, as long as Moſes, as good as any that euer liued, yet muſt thou dye as they haue done, but not the death of life with them, vnleſſe thou liue as they did.

Wat thou I will ſay, that no man ought to iudge the conſcience but thy ſelfe, ſeeing thou knoweſt it better then any. O Philadcus, if thou ſearch thy ſelfe and finde not ſinne, then is thy caſe almoſt cureleſſe. The Patient, if Phiſitions are to be credited, a common experience confirmed, is the neereſt death, when he thinketh himſelfe paſt his diſeaſe, and the leſſe griefe he feeleth, the greater fits he endureth, the wound that is not ſearched becauſe it a little ſmarteth, is fulleſt of dead fleſh, and the ſooner it ſkinneth the ſoner it feſtereth.

It is sayd that Thunder bruseth the fruit, but breaketh not the barke, and pearceth the blade and neuer hurteth the scabberd: Euen so doth sinne wound the heart, but neuer hurt the eyes: and infect the soule, though outwardly it nothing afflict the body.

Descend therefore into thine owne conscience, confesse thy sinnes, reforme thy manners, contemne vanitie, embrace Christ, leaue the Court, follow thy studye, preferre holynesse before honour, honestie before promotion, religion and vprightnesse of lyfe, before the ouerlashing desires of the flesh. Resemble the Bee, which out of the deepest and bitterest time, sucketh mayst and sweete honnye. And if thou canst out of the Court, a place of more pompe then pietie, sucke out the true iuyce of perfection, but if thou see in thy selfe a will rather to go backward, if the glittering faces of faire Ladyes, or the glittering shew of lustie Gallants, or courtly face, or anye delycate thing, seeme to entice thee to farther leuvonnesse, come from the Court to Athens, and so in shunning the causes of euill, thou shalt soone eleape the effect of thy misfortune, the more those things pleale thee, the more thou displeasest GOD, and the greater pride thou takest in sinne, the greater payne thou heapest to thy soule.

Examine thine owne conscience, and se whether thou hast done as is required, if thou haue, thanke the Lord and pray for increase of grace, if not, desire God to giue thee a willyng minde to attayne faith, and constancie to continue to the ende.

Euphues to Eubulus.

Salute thee in the Lord, &c. Although I know that it is the guise of friends to follow the grave counsell of their friends, as I have known thee, yet was I not such proue to giue thee thankes since I tryed thee. And if I were as able to perswade thee to patience, as thou wert desirous to exhort me to sorrow, as wise to comfort, as thou art to counsell, as ripe to consider, as thou hast bin to aduise, thou wouldest now with lesse griefe behold the lady Lucilla, and with little care leade thy eyes after. Thou weepest for the death of thy Daughter, and I laugh at the folly of the Father, for greater hope is there in the minde of the mourner, then sorrowfulnesse in the death of the deceased. Thou the loue of a Father, I the feare of a Friend. But thy teares cannot call backe thy daughter from death, and my counsell may helpe thee often more. But thine are thy owne eyes, and mine but hir graue yeares, thine loue to thy child, and mine but the graue counsell of a friend. Thou wast Eubulus, that hadst to do with the wise, and I Euphues, that am to deale with the foolish. Thou wast to consider the cause as it became, to marke the ebbes and flowes of mutabilitie, which men haue found that by learning, which other men should know by experience, that in this world is nothing vnsure, but nothing vncertaine. The vnstedfastnesse accompteth it the greatest felicitie neuer to be tryed, the certaine losse ioy. And what hard hap is it to haue that we might take it so patiently? Is it strange to see a man ouer-growne by Nature to be cute? that melteth, which is fitte to be melted? that burnt which is apt to be burnt? that man to passe that is borne to perish? But thou grauntest that he should haue dyed, and yet art thou grieued that he is dead.

Is the death the better, if the life be longer? no truly. For as neither he that singeth most or prayeth longest, or ruleth the stearne oftenest, but he that doth it best deserueth greatest praise, so he, not that hath most yeares, but manie vertues, nor he that hath greatest bulke, but greatest goodnesse, liueth longest, for the chiefe beautie of life consisteth not in the numbring of many dayes, but in the doings of vertuous doings. Among plants, those be best esteemed that in shortest time bring forth much fruit. We pul the fayrest flowers gathered when they be freshe, and the youngest beasts killed for sacrifice, because they be holiest: the measure of life is not length, but vprightnesse, neither do we enter into life, to the end we should consume the day of our death, but therefore doo we liue, that we may shew him that made vs, and by willyng to dye when he shall call for vs. Now question whether thou wastest the flame of thy daughter for thine owne sake, or for her sake? for thine owne sake, because thou canst haue no ioy in thine age to remember comfort, then is thy loue to her but for the commodities and therein thou art but an vnkinde father: if for hir sake, then doe thou mistrust hir safetie, not among strangers, but amongst thine owne seruants and familiars.

Thou thinkest not heere is the best way to ioy, but that thou hast gone to seeke, neither ought it to grieue thee that she is gone to hir home with a few yeares, but that thou art to goe with manie. [illegible] Wherefore be not discomforted, but be glad, I shewed thee a short processe for a little purpose. The bubble blasteth as soone as the flower withereth, the flame sloeth as the lightning as soone, as the frosty Death neither spareth the golden locks, nor the hoarie head.

I meane not to make a treatise in the praise of death, but to vse the necessitie, neither to inuite how great soeuer they ouergrow that dye, but to shewe how patient they endure that liue. And thou which art euen in the [illegible]

of

of thy life, whom Nature hath nourished so long, that now she beginneth to nod, maist wel know what griefs, what labours, what paynes are in age, and yet wouldest thou be either young to endure manye, or elder to bide more. But thou thinkest it honourable to go to the graue with a gray head, but I deeme it more glorious to be buried with an honest name. Age saith thou is the blessing of God, yet the messenger of death. Descende therefore into thine owne conscience, consider the gwdnes that commeth by the ende, and the badnesse which was by the beginning, take the death of thy daughter patiently, & looke for thine owne speedely, so shalt thou performe both the office of an honest man, and the honour of an aged Father, and so farewell.

Euphues to Philautus touching the death of Lucilla.

I Haue receiued thy letters, and thou hast deceiued mine expectation, for thou seemest to take more thought for the losse of an harlot, then the lyfe of an honest woman. Thou writest, that shee was shameful in hir liuing, and shamelesse in hir ende, I beleeue thee, it is no meruayle that she which liuing practised sinne, should dying be voyd of shame, neither could there be any great hope of repentaunce at the houre of death, where there was no regard of honestie in time of life. She was striken sodainly, being troubled with no sicknesse: It may be, for it is commonly seene that a sinfull lyfe is rewarded with a sodayne death, and a sweete beginning with a sower ende.

Thou addest moreouer, that she being in great credit with the States, dyed in great beggerye in the streetes, certes it is an olde saying, That who so liueth in the Court, shall dye in the straw, she hoped there by delights

to gaine money, and by hir deserts, purchased miserye, they that seeke to clyme by prime time, shall fall with open shame, and they that couet to swim in vice, shall sinke in vanitie to their owne perills.

Thou sayst that for beautie she was the Helen of Greece, and I durst sweare that for beastlynes, she might be ỹ Monster of Italy. In my minde, greater is the shame to be accompted an harlot, then the praise to be esteemed amiable. But wher thou art in the Court, there is more regard of beautie, then of honestie, and more are they lamented that dye viciously, then they loued that lyue vertuously: for thou ginest as it were a sigh, which all thy companions in the Court seeme by thée to sound also, that Lucilla being one of so great perfection in all partes of the body, and so lyttle pietie in the soule, should be as it were snatched out of the iawes of so many young Gentlemen. Well Philautus, thou takest not so much care for the losse of hir, as I grieue for thy lewdnesse, neyther canst thou sorrow more to see hir dye sodainly, then I to heare thée lyue shamefully.

If thou meane to kéepe me as a friende, shake off those vayne toyes and dalyaunces with women, beleeue me Philautus, I speake it with salt teares tricklyng downe my cheekes, the lyfe thou lyuest in Courte is no lesse abhorred, then the wicked death of Lucilla detested, and more art thou scorned for thy folly, then she hated for hir filthinesse.

The euill ende of Lucilla should moue thée to begin a newe lyfe, I haue often warned thée to shunne thy wonted trade: and if thou loue me as thou protestest in thy letters, then leaue all thy vices and shew it in thy life. If thou meane not to amend thy manners I desire thée to write no more to me, for I will neither anst were thée, nor read them. The Iennet is broken as sone with a wande as with the spurre, a Gentleman as well allured with a word, as with a sword.

Thou

Thou concludeſt in the ende that Liuia is ſicke, truly I am ſorry, for ſhe is a mayden of no leſſe comelyneſſe, then modeſtie: and hard it is to iudge, whether ſhée deſerues more praiſe for hir beautie with the amorous, or admiration for hir honeſtie of the vertuous, if thou loue me embrace hir, for ſhe is able both to ſatiſfie thine eye for choyce, and inſtruct thy heart with lerning. Commend me vnto hir, as I praiſe hir to thée, ſo will I praye for hir to God, that either ſhe maye haue patience to endure hir trouble, or delyueraunce to ſcape hir perill.

Thou deſireſt me to ſende thée the Sermons, which were preached of late in Athens, I haue fulfilled thy requeſt, but I feare me thou wilt vſe them, as Saynt George doth his horſe, who is euer on his backe but neuer rideth, but if thou wert as willing to read them, as I was to ſende them, or as readie to follow them, as deſirous to haue them, it ſhall not repent thée of thy labour, nor me of my coſt. And thus farewell.

¶Euphues to Botonio, to take his exile patiently.

IF I were as wiſe to giue thée counſayle, as I am willyng to doe thée good, or as able to ſet thée at libertie as deſirous to haue thée free, thou ſhouldeſt neither want good aduice to guide thée, nor ſufficient helpe to reſtore thée. Thou takeſt it heauely, that thou ſhouldeſt be accuſed without colour, and baniſhed without cauſe: and I think thée happie to be ſo well ridde of the Court, and bee ſo voyde of crime.

Thou ſaiſt baniſhment is bitter to the free borne, and I deeme it the better if thou be without blame.

There be many meates which are ſower in the mouth,

and sharpe in the Mawe, but if thou mingle them with sweete sawces, they yeeld both a pleasant taste and wholsome nourishment.

Diuers coulours offende the eyes, yet hauing greene among them, whette the sight. I speake this to this ende, that though thy exile seeme grieuous to thée, yet guyding thy selfe with the rules of Philosophie, it shall bée more tollerable, hée that is colde doeth not couer himselfe with care but with clothes, hée that is washed in the rayne, dryeth himselfe by the fire, not by his fancie, and thou which art banished, oughtest not with teares to bewayle thy hap, but with wisedome to heale thy hurt.

Nature hath giuen no man a countrey, no more then she hath a house or landes or lyuings. Socrates woulde neither call himselfe an Athenian, neither a Grecian, but a Citizen of the world. Plato would never account him banished, that had the Sunne, Fire, Aire, Water, & Earth that he had before, where he felt the Winters blast and the Summers blaze, where the same Sun and the same Mone shined, whereby he noted that euerye place was a Countrey to a wise man, and all partes a Pallaice to a quiet minde.

But thou art driuen out of Naples, that is nothing. All the Athenians dwell not in Colliton, nor euery Corinthian in Grecia, nor all the Lacedemonians in Pitania. How can any part of the world be distant farre from the other, when as the Mathematicians set downe, that the earth is but a point being compared to the Heauens. Learne of the Bée as well to gather Honny of the weed as the floure, and out of far countryes to liue, as well as in thine own. He is to be laughed at which thinketh that Mone better at Athens, then at Corinth, or the Honnye of the Bée sweeter that is gathered in Hybla, then that which is made in Mantua? When it was cast in Diogenes teeth, that the Sinopenetes had banished him

Pontus,

Pontus, yea, ſaid hée, I them of Diogenes. I may ſaye to thée, as Straconicus ſayde to his gueſt, who demaunded what fault was puniſhed with exile, & hée aunſwering, falſehoode, why then ſaid Straconicus, doſt not thou practiſe deceipt, to the ende thou maiſt auoide the miſchiefes that flow in thy countrie.

And ſurely if conſcience be the cauſe thou art banyſhed the Court, I account thée wiſe in béeing ſo preciſe, that by the vſing of vertue thou maiſt be exiled the place of vice. Better it is for thée to liue with honeſtye in the Countrey, then with honour in the Court, and greater will thy prayſe bee in flyeng vanitye, then thy pleaſure in following traynes. Chooſe that place for thy pallace which is moſt quiet, cuſtome will make it thy Countrie, and an honeſt lyfe will cauſe it a pleaſant liuing. Philip falling in the duſt, and ſéeing the figure of his ſhape perfect in them. God God ſayde hée, we deſire the whole earth, and ſée how little ſerueth: Zeno hearing that this onely barke wherein all his wealth was ſhipped to haue periſhed, cryed out, thou haſt done well Fortune to thruſt me into my gowne againe to embrace Philoſophie. Thou haſt therefore in my minde greate cauſe to reioyce, that God by puniſhment hath compelled thée to ſtrictneſſe of lyfe, which by lybertye might haue ben growen to leawdneſſe. When thou haſt not one place aſſigned thée therin to liue, but one forbidden thée which thou muſt leaue, then thou béeing denied but one, that excepted, thou maiſt chooſe anye. Moreouer, this diſpute with thy ſelfe, I beare no office, wherby I ſhould eyther for feare pleaſe the noble, or for gaine oppreſſe the needy. I am no arbitrer in doubtfull caſes, whereby I ſhoulde either peruert Juſtice or incurre diſpleaſure. I am free from the iniuries of the ſtrong, & mallice of the weake. I am out of the broyles of the ſeditions, and haue eſcaped the threates of the ambitious. But as he y hauing a faire Orchard, ſéeing one tree blaſted, recompteth the

diſcommoditie of that, and paſſeth ouer in ſilence, the fruitfulneſſe of the other. So he that is banished doth alwayes lament the loſſe of his houſe, and the ſhame of his exile, not reioyſing at the lybertie, quietneſſe, & pleaſure that he enioyeth by that ſweete punishment. The kings of Perſia were deemed happie in that they paſſed their Winter in Babylon: in Media their Summer, and their Spring in Suſis, and certeinlye the Exile in this may be as happie as any king in Perſia, for he may at his leaſure being at his owne pleaſure, lead his winter in Athens, his Summer in Naples, his ſpring in Argos. But if he haue any buſineſſe in hande, hee maye ſtudye without trouble, ſleepe without care, and wake at his will without controlment. Ariſtotle muſt dine when it pleaſeth Philip, Diogenes when it liſteth Diogenes, the courtyer ſuppeth when the king is ſatiſfied, but Botonio may now eate when Botonio is an hungred. But thou ſayſt that banishment is ſhamefull. No truely, no more then pouertie to the content, or gray haires to the aged. It is the cauſe that maketh thee ſhame, if thou wert baniſhed vppon cholar, greater is thy credite in ſuſteining wrong, then thy enuies in committing iniurye, and leſſe ſhame is it to thee to be oppreſſed by might, then theirs that wrought it for mallice, but thou feareſt thou ſhalt not thriue in a ſtraunge nation, certeinly thou art more afraide then hurt.

The Pine tree groweth as ſone in Pharao as in Ida, the Nightingale ſingeth as ſweetly in the deſartes as in the woods of Creto. The wiſe man liueth as well in a farre countrie as in his owne home. It is not the nature of the place but the diſpoſition of the perſon that maketh the lyfe pleaſant. Seeing therefore Botonio, that all the Sea is apt for any ſhip, that it is a badde grounde where no flower will grow, that to a wiſe man all lands are as fertile as his owne enheritance. I deſire thee to temper the ſharpneſſe of thy baniſhment with the ſweetneſſe

neſſe of the cauſe, and to meaſure the clearenеſſe of thine owne conſcience, with the ſpite of thy enimies quarrell, ſo ſhalt thou reuenge their malice with patience, & endure thy baniſhment with pleaſure.

¶ Euphues to a young Gentleman in Naples named Alcius, who leauing his ſtudy, followed all lighneſſe, and liued both ſhamefully and ſinfully, to the griefe of his friends, and diſcredit of the Vniuerſitie.

IF I ſhoulde talke in words of thoſe thinges which I haue to conferre with thée in writings, certes thou wouldeſt bluſh for ſhame, and I weep for ſorrow: neither could my tongue vtter that with patiẽce, which my hand can ſcarce write with modeſtie, neither could thy eares heare that without glowing, which thine eyes can hardly view without griefe. Ah Alcius, I cannot tell whether I ſhould lament in thee thy want of learning, or thy wanton liuing, in the one thou art inferiour to all men, in the other ſuperiour to all beaſts. Inſomuch as who ſeeth thy dull wit, and marketh thy froward will, may well ſay that he neuer ſawe ſmacke of learning in thy doings, nor ſparke of Religion in thy lyfe. Thou onely vaunteſt of thy gentrie, truely thou waſt made a Gentleman before thou kneweſt what honeſtie meant, and no more haſt thou to boaſt of thy ſtocke, then he that being left rich by his Father, dyeth a beggar by his folly. Nobilitie begun in thine auncеſtours and endeth in thée, and the Generoſitie that they gained by vertue, thou haſt blotted with vice. If thou claime Gentrye by pedegrée, practiſe gentleneſſe by thine honeſtie, that as thou challengeſt to be Noble by bloud, thou mayſt alſo proue Noble by knowledge, otherwiſe ſhalt thou hange lyke a blaſt among

among the faire blossomes, and like a staine in a peece of white Ivorie.

The Rose that is eaten with the Canker is not gathered because it groweth on that stalke that the sweete doth, neither was Helen made a starre, because she came of that Egge with Castor, nor thou a Gentleman in that thy auncestours were of nobilitie. It is not the descent of birth, but the consent of conditions that maketh Gentlemen, neither greate manors, but good manners that expresse the true Image of dignitie. There is Copper coyne of the stamp that Golde is, yet is it not current, there commeth poyson of the Fish as well as good Oyle, yet is it not wholesome, and of man maye proceede an euill childe, and yet no Gentleman. For as the Water that runneth on thee lees, is not therefore to be accounted neate because it was drawne of the same peece. Or as the water that springeth from the Fountaines pure and floweth into the filthye channell is not to bee called cleere because it came of the same streame: so neyther is he that descendeth of noble parentage, if he desist from noble deedes, to bee esteemed a Gentleman in that hee issued from the loynes of a noble sire, for that he obscureth the parents hee came off, and discrediteth his owne estate.

There is no Gentleman in Athens but sorroweth to see thy behauiour so farre to disagree from thy birth, for this say they all (which is the chiefest note of a Gentleman) that thou shouldest as wel desire honestie in thy life, as honour by thy linage: that thy nature should not swarue from thy name; that as thou by dutie wouldest be regarded for thy progenie, so thou wouldest endeuour by deserts to be reuerenced for thy pietie.

The pure Corall is chosen as well by his vertue, as his couloure, a king is knowne better by his courage then his crowne, a right Gentleman is soner seene by the tryall of his vertue, then by ratling of his armes.

But

But I let passe thy birth, loathing this rather with Vlysses to shew it in troughes, then with Aiax to boast of it with swords: thy stocke shall not be the lesse, but thy modestie the greater. Thou liuest in Athens, as the Wesp doth among Bees, rather to sting them to gather honny, and thou dealest with most of thy acquaintance as the dogge doth in the manger, who neither suffereth the horse to eate haye, nor will himselfe. For thou being idle, wilt not permit any (as farre as in thee lyeth) to be well employed. Thou art an heire to faire liuing, that is nothing, if thou be disherited of learning, for better were it for thee to inherit righteousnesse then riches, and farre more seemely were it for thee to haue thy Studye full of bookes, then thy purse full of monete: to get goods is the benefit of fortune, to keepe them the gift of wisedome. As therefore thou art to possesse them by thy Fathers will, so art thou to encrease them by thine owne wit.

But alas, why desirest thou to haue the renowmes of thy parent, and nothing regardest to haue his vertues? seekest thou by succession to enioye thy patrimonie, and by vice to obscure his pietie? wilt thou haue the title of his honour, and no touch of his honestie? Ah Alcius, remember that thou art borne not to liue after thine owne lust, but to learne to dye, whereby thou maist liue after thy death. I haue often heard thy Father saye, and that with a deepe sigh, the teares trickling downe his graye haires, that thy mother neuer longed more to haue thee borne when she was in trauile, then he to haue thee dead to rid him of trouble. Nay not seldome hath thy mother wished, that either her wombe had ben thy graue, or the ground hers. Yea, all thy friends with open mouth, desire that either God will send thee grace to amend thy life, or grieke to hasten thy death.

Thou wilt demaund of me in what thou wilt offende: and I aske thee in what thou doest not offende. Thou

sweareſt thou art not couetous, but I ſay thou art prodigall, and as much ſinneth he that laughteth without meane, as he that hoordeth without meaſure. But canſt thou excuſe thy ſelfe of vice in that thou art not coueteous? Certeinly no more then the murtherer ſhoulde therefore be guiltleſſe becauſe he is no coyner. But why goe I about to debate reaſon with thee, whom thou haſt no regard of honeſtie? Though I leaue here to perſwade thee, yet will I not ceaſe to pray for thee. In the meane ſeaſon I deſire thee, yea, and in Gods name commaund thee, that if neither the care of thy parents, whom thou ſhouldeſt comfort, nor the counſaile of thy friendes which thou ſhouldeſt credit, nor the rigour of the laine, which thou oughteſt to feare, nor the authoritie of the Magiſtrate which thou ſhouldeſt reuerence, cannot allure thee to grace: yet the laine of thy Sauiour who hath redeemed thee, and the puniſhment of the Almightie, who continually threatneth thee, draw thee to amendement, otherwiſe as thou liueſt now in ſinne, ſo ſhalt thou dye with ſhame, and remaine with Sathan, from whom he that made thee keepe thee.

Liuia from the Emperours court, to Euphues at Athens.

IF ſickneſſe had not put me to ſilence, and the weakneſſe of my bodye hindered the willfulneſſe of my minde, thou ſhouldeſt haue had a more ſharpe anſwere: I no cauſe of excuſe, I know it expedient to returne an anſwere, but not neceſſary to write in poſt. For in things of great importance, we commonly looke before we leape, and where the heart decayeth through faintneſſe, the hande is enforced to ſhake through feeblenes. Thou ſayſt thou vnderſtandeſt how

men

men liue in the court, and of me thou deliredst to know the estate of women, certes to dissemble with thee, I dare not, vnles my selfe would be cleane the vanities in Court, were to cloake mine owne conscience with vices: The Empresse keepeth her estate royall, and her maidens will not leese an inch of their honour, shee endeauoureth to set downe gods lawes, and they to breake them, she warneth them of vnthrifte, and they study to exceede, shee saith that decent attire is good, though it be not costly, & they sweare vnlesse it be deere, it is not comely.

She is heere accounted for a slut that commeth not in her likes, and she that hath not euery fashion, hath no mans fauour. They that bee most wanton are reputed most wise, and they that be idlest tiuers, are deemed the finest louers. There is great quarrelling for beautie, but no question of honestie: to conclude, both women & men haue fallen heere in Court to such agreement, that they neuer iarre about matters of religion, because they neuer meane to reason of them. I haue wished oftentimes, rather in the countrie to spin, then in the court to daunce, and trieth I dislike both better become a maiden then a Lute, and fitter it is with the needle to practise how to sine, then with the pen to learne how to loue.

The Empresse giueth ensample of vertue, and the ladyes haue no leasure to follow her. I haue nothing else to write: Here is no good newes, as for bad I haue wilde sufficient: yet this I must adde, that some there be which for their vertue deserue praise, but they are onely commended for their beautie, for this thinke Courtiers, that to be honest is a certeine kinde of country modestie, but to be amiable the courtly curtesie.

I meane shortly to sue to the Empresse to bee dismissed of the Court, which if I obteine I shall thinke it a good reward for my seruice, to be so well rode from such seueritie, for beleeue me there is scarce one in Court that eyther feareth GOD, or meaneth good. I thinke

thée for the booke thou thinkeſt ſende mée, and as occaſion ſhall ſerue I will requite thée.

Philautus beginneth a lyttle to hylton to courtſaile, I wiſhy him well and thée to, of whome to heare ſo much good, it doth mée not a lyttle good. Pray for me as I doe for thée, and if opportunitie bée offered, wryte to mée.

Farewell.

Euphues to his friend Liuia.

DEare Liuia, I am as glad to heare of thy welfare, as ſorrowfull to vnderſtand thy newes, and it doth me as much good y thou art recouered, as harme to thinke of thoſe that are not to be recured.

Thou haſt ſatiſfied my requeſt, & anſwered my expectation. For I longed to know the manners of women, and looked to haue them wanton, I lyke thée well that thou wilt not conceale their vanities, but I loue thée the better that thou doeſt not follow them: to repyone ſinne is the ſigne of true honour, to renounce it the part of honeſtie. All good men will account thée wiſe for thy truth, and happie for thy tryall, for they ſaye, to abſteine from pleaſure is the chiefeſt pietye, and I think in court to reſtraine from vice is no lyttle vertue. Straunge it is, that the ſound eye viewing the ſore ſhould not be dimmed, that they that handle pitch, ſhould not be defiled, that they that continue in the court ſhould not be infected. And yet it is no great meruaile, for by experience we ſée that the Adamant cannot draw yron, if the Diamond lye by it, nor vice allure the Courtier, if vertue be retained.

Thou praiſeſt the Empreſſe for inſtituting good lawes, and grieueſt to ſée them violated by the Ladyes. I am ſorrie to thinke it ſhould be ſo, and I ſigh in that it

cannot

cannot be otherwise. Where there is no heate taken of a commaundement, there is small hope to be taken for of amendement. Where women can haue no shame, parents can beare no shame. They that cannot be enforced to obey by authoritie, will rather be won by honour, for being without feare they commonly are boyes of grace, and as farre be they carefull from honour as they be from awe, and as ready to despise the good counsails of their Parents, as to contemne the good Lawes of their Prince. But the breaking of lawes beeth not vexe the Empresse of vice, neither shall hir making of them, appease the Lawes of banities. The Empresse is no more to be suspected of erring, than the Carpenter that buildeth the house be accused because theeues haue broken it, or the Spint-maister condemned for his wine, because y fruite for hath clipped it. Certainly God will both reward the godly zeale of the Prince, & revenge the godlesse doings of the people. Moreouer thou saist that in the Court, all be sluts that swim not in silks, and that the idell lowts are accompted the honest louers I cannot tell, whether I should rather laugh at their folly, or lament their phrenesie, neither doe I knowe whether the fume be greater in apparell which moueth to pride, or in attendon which inuiteth to pusilnes: the one causeth them to forget themselues, the other to forgoe their lookes, each doe corrupte their soule. They that thinke one cannot be cleanly without pride, will quickly iudge none to be honest without pleasure, which is as hard to confesse, as to say no meane to be without excesse: thou wishest to be in the Country with thy villaine, rather then to continue in the Court with thy volyghts, I cannot blame thee. For Greece is as much to be commended for learning, as the Court for beauetie, and heere maist thou liue with as good report for thine honestie, as they with renowme for their beautie. It is better to spinne with Penelope all night, then to sing with Helen all daye.

pastime in the Country is as much prised as honour in the Court. We thinke it as great mirth to sing ballads, as pithie sentence to chaunt sonnets, and love as earnestly them as they that longe thether, with ambition, as you thinke to get other livings by arte. Wherefore if thou will follow my advise, and prosecute thine owne determination, thou shalt come out of a Labirinth into Gods blessing. Thou adyest (I feare me) that in the Court there be some of great wit and wisedome, and subtelties: if it be so I like it, and if that thou saist it is so I believe it. It may be, and no doubt it is in the Court as in all Rivers, some fish, some frogs, and as in all Gardeines, some flowers, some weedes, as in all trees some blossomes, some blasts. Nylus breedeth the precious stone and the poysoned Serpent. The Court may as well nourish vertuous Matrones as the lewd minion. Yet this maketh me muse that they should rather be commended for their beautie then for their vertue, which is an infallible argument, that the delights of the flesh, are preferred before the holinesse of the spirite. Thou sayst thou wilt sue to leave thy service, and I will pray for thy good successe, when thou art come into the Country, I wold have thee first learne to forget all those things, which thou shalt learne in the Court. I would Philautus were of thy minde to forsake his youthfull course, but I am glad to thou writtest that he beginneth to amend his conditions, he runneth farre that never returneth, and he sinneth deadly that never repenteth. I would have him ende as Lucilla began without vice, and not begin as she ended without honestie. I love a man well but I cannot brooke his manners. Yet I conceive a good hope, that in his age he will be wise, for that in his youth I perceived him wittie. He hath promised to come to Athens, which if he doe, I will so handle the matter, that either he shal abiure the Court for ever, or absent himselfe for a yeare. If I bring

[illegible] the one to paine, he shall forget the old mate, & the other forget his ill conditions. He that in court hath thyme to reape wealth, and lyme inough to get worldlynes, must gaine by good conscience & thyme by vertuous meanes, while his thoughts is but there where there is no regard of gathering, and his honour the condition, where there is no care but of promotion. Philautus is too simple to vnderstand the wyles in court, and too young to vndermine any by craft, yet hath he shewen himselfe as farre from honestie as he is from age, and as full of craft as he is of courage. If it were for thy preferment and his amendment, I wish you were both maried, but if he should continue his folly, whereby thou shouldest fall from thy duetie, I [illegible] with you both buried. Salute him in my name, and hasten his iourney, but forget not thine owne. I haue occasion to goe to Naples, that I may with more speede arriue in England, where I haue heard of a Woman that in all qualyties excelleth any man. Which if it be so, I shall thinke my labour as well bestowed, as Saba did hirs, when she trauailed to see Salomon. At my going if thou be at Naples, I will visite thee, at my returne, I will tell thee more at large. If Philautus come this winter, he shall [illegible] his pilgrimage be appointed, a pleasant companion is a help in a iourney. We shall there as I heare, be [illegible] better in habilliments, more gallant Courtiers, more goodly constrines, as fayre Ladyes, and fairer conditions.

But I will not daunt before the victory, nor sweare it is so, vntill I see it be so.

Farewell, vnto whom aboue all
I wish well.

FINIS.

¶ Imprinted at London by *Thomas*